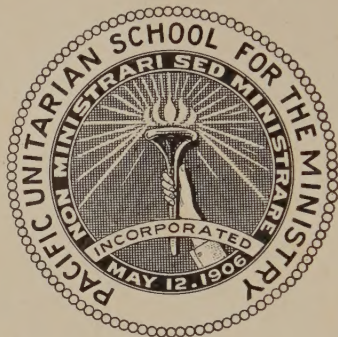


THE

BIBLE CHRISTIAN.

(THIRD SERIES.)

v.4 (1842)



BERKELEY, CALIFORNIA



THE
BIBLE CHRISTIAN:

DESIGNED TO ADVOCATE

THE SUFFICIENCY OF SCRIPTURE

AND THE

RIGHT OF PRIVATE JUDGMENT,

IN

MATTERS OF FAITH.

To us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.—1 Cor. viii. 6.

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1842.

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THE
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No. I.

JANUARY, 1842.

VOL. IV.

THE CLERICAL CABBAGE GARDEN; OR, THE MODESTY OF THE REV. FIELDING OULD ASSERTED AND VINDICATED.

[The following papers under this title appeared in three successive numbers of *The Albion*, a weekly newspaper published at Liverpool. We reprint them, because, with the Editor of the *Christian Reformer*, we think the writer has done good service to society by exposing the gross plagiarism of one who pretends to speak in the pulpit by the inspiration of the Holy Ghost. His humour is suited to the occasion: very strong language would have been required, had he treated the solemn culprit seriously.]

I.

WE acknowledge ourselves to be under great obligation to our Bolton friend, *F. B.* for having caused to be communicated to us a copy of that scarce tract, "*Andrew Fuller's Calvinistic and Socinian Systems examined and compared*,"* accompanied with references to point out the great extent to which the Rev. Fielding Ould, in the late Unitarian Controversy carried on in this town, adopted the aforesaid Andrew's ideas and language, and passed them off as his own. But, in making this acknowledgment, we must be allowed to express our opinion, that our friend is prompted more by prejudice than by strict justice in charging Mr. Ould with "impudence" for this procedure. On the contrary, we esteem Mr. O.'s conduct in this case as an exemplification of that modesty which is the distinguishing characteristic of the class of religionists to which he belongs, and of the country which gave him birth; for what can be a more decided proof of modesty than for a man virtually to own that another can perform a difficult task better than he himself can?

* We know not whether the writer is carrying on his humour in designating Andrew Fuller's book a "scarce tract;" but, to prevent misconception, we may as well add, that it is in the later editions an 8vo volume of no mean size, and that, instead of being scarce, it may be picked up on almost every book-stall.—ED. C. R.

We maintain, then, that the more Mr. Ould has availed himself of the produce of Mr Fuller's brain, the more modest he ought to be esteemed.

After having furnished our readers with this key to our feelings on this question of literary property; we shall proceed to state, that Mr. Ould has evinced a most amiable diffidence of himself in borrowing from Mr. Fuller the very framework of his discourse, the four heads of which are appropriated from four several letters or chapters of Mr. Fuller's tract; and in developing those heads, with very slight variations, in Mr. Fuller's own words. Thus the first head of Mr. O.'s sermon runs thus — "Unitarianism tends to depreciate and lower the authority of Holy Scripture, so as to make it doubtful what is and what is not Scripture." This is an enlargement of the title of Mr. Fuller's 12th letter, "On Veneration for the Scriptures." In order to show our readers how Mr. Ould has availed himself of his predecessor's precise and forcible language in discussing this head, it may be convenient to print a few passages, extracted from the tract of the latter and the sermon of the former, in parallel columns.

OULD'S Sermon, p. 11.

In order properly to venerate the authority of Scripture, it will be admitted that we must receive it as being what it professes to be, and for all the purposes for which it professes to be written. If the Scriptures profess to be divinely inspired, and assume to be the infallible standard of faith and practice, we must either receive them as such, or be consistent, and disown the sacred writers as so many impostors.

FULLER'S Tract, p. 252.

If any man venerate the authority of Scripture, he must receive it as being what it professes to be, and for all the purposes for which it professes to be written. If the Scriptures profess to be divinely inspired, and assume to be the infallible standard of faith and practice, we must either receive them as such, or, if we would be consistent, disown the writers as impostors.

In the next paragraph, Mr. Ould turns back to p. 251 of his prototype, and, both having proposed "to enquire into the professions of the sacred writers themselves concerning what they wrote," the sharp-nosed theological hounds thus proceed to run as a couple :

OULD, p. 11.

By this means we shall be in a condition to judge whether the spirit which animates the

FULLER, p. 251.

By these means, brethren, you may be the better able to judge for yourselves, whether the spirit

whole body of Unitarian divinity does not breathe a language unfriendly to the sacred writings, and whether it does not carry in it something hostile to the notion of "every thought being subdued unto the obedience of Christ."

which animates the whole body of the Socinian divinity does not breathe a language unfriendly to the sacred writings, and carry in it something hostile to every thought being subdued to the obedience of Christ.*

The professions of the sacred writers are, of course, quoted from the Bible, which was open to Mr. Ould as well as to Mr. Fuller; but the following parallels will shew that the former has modestly copied in his quotations the order of the latter, as, no doubt, thinking it particularly judicious.

OULD, p. 11.

The professions of the sacred writers are as follow:—"The Spirit of the Lord spake by me, and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me, Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel. Hear me, O Judah, and ye inhabitants of Jerusalem, believe in the Lord your God, so shall ye be established: believe his prophets, so shall ye prosper." The New-Testament writers also assert their own inspiration in language equally strong. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. No prophecy of the Scripture is of any private interpretation;" that is, is not to be considered as the private opinion of a fallible man, as is the case with other productions, "but holy men of God spake as they were moved by the Holy Ghost."

FULLER, pp. 252, 253.

The professions of the sacred writings are as follow:—*The Spirit of the Lord spake by me, and His word was on my tongue. The God of Israel said, the Rock of Israel spake to me,—Thus saith the Lord. And Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem, believe in the Lord your God, so shall ye be established: believe His prophets, so shall ye prosper.* Nor did the New-Testament writers bear testimony to the inspiration of the prophets only, but considered their own writings as equally inspired. (P. 253). *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. No prophecy of the Scripture is of private interpretation: it is not to be considered as the private opinion of a fallible man, as is the case with other productions, for the prophecy came not in olden time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost.*—Pp. 252, 253.

* Mr. Fuller designates his Scripture quotations by printing them in italics.

In order to impress the minds of his readers with a sense of the importance of the topic upon which he is descending, Mr. Ould thus modestly proceeds, like a parish-clerk, in response to, or, rather, in unison with, Mr. Fuller :

OULD, p. 12.

Nor did the sacred writers spare to denounce the most awful judgments against those who should either pervert their writings, add to them, or detract from them. Those who wrested the Apostolic Epistles are said to have "wrested them, as they did the other Scriptures, to their own destruction."

FULLER, p. 251.

The sacred writers do not spare to denounce the most awful judgments against those who should either pervert their writings, add to them, or detract from them. Those who wrested the Apostolic Epistles are said to have *wrested* them, as they did the other Scriptures, to their own destruction.

A series of corroborative texts, which Mr. Ould quotes in the exact order in which they are quoted by Mr. Fuller, follow; and he then proceeds to investigate how far the Unitarians have duly maintained the authority of Scripture in a train of paragraphs which reach nearly to the end of the first head of his discourse, and most of which, as he evidently despaired of amending Mr. Fuller's racy language, he has modestly borrowed, nearly *verbatim*, from his tract. In thus reviving the sentiments of this obsolete publication, and in reviving them as they were originally enunciated, Mr. Ould has done good service to the religious part of the community; but as the Incumbent of Christ Church is wont to "do good by stealth, and blush to find it fame," he has repressed the pride which might have arisen in his mind in consequence of the glory which he might have acquired by this resurrection, at his touch, of a long-buried tract, dry as the bones beheld by Ezekiel in the valley, by omitting to mark his numerous quotations from it with inverted commas.

If the record which we must this day week necessarily make of the trials of criminals charged with the concealed appropriation of tangible goods and chattels appertaining to others, will allow us room, we may pursue, in the next number of our paper, this account of what our Bolton friend, as we think, invidiously calls a "literary larceny."

II.

To a person of an ingenuous mind, it is a painful circumstance to displease any one to whom he stands indebted

for favours received. In this predicament we are sorry to find ourselves at the present writing, with respect to our Bolton friend, who communicated to us the scarce tract which furnished the basis of our last week's analysis of the sermon with which the Rev. Fielding Ould headed the onslaught made, some time ago, in this town, by the orthodox clergy on the Unitarian heretics. Our friend, in a letter which we received on Wednesday last, reproaches us for attributing to the amiable virtue of modesty on the part of the Incumbent of Christ Church, a proceeding which, in language germane to the locality in which he dwells,—a locality the inhabitants of which are more distinguished by their energy than their polish,—he designates as “a theft.” He moreover observes, that “when he considers the disparaging notions which Mr. O. professes to entertain of the literary attainments of Protestant Dissenters, and finds him filching” (such is his uncourteous term) “from the lucubrations of an aged Baptist minister, he conceives that, did temptation occur and opportunity serve, he (Mr. O.) would pilfer the contents of the poor's box in a parish church.” Now, to these strictures we would respectfully reply, that, according to the old adage, “every thing has two handles,” and that, leaving our friend to his own opinion, we must, on due reflection, protest against these charges of pilfering and plundering, and persevere in characterizing that conduct of the bellwether of our pulpiteer polemics which our friend calls “impudence,” as a specimen of the Rev. gentleman's modesty. We shall, therefore, proceed to exemplify Mr. Ould's self-diffidence by showing to what an extent he has levied black mail on the gray-headed Noncon, in the conception and the handling of the second head of his discourse. This head is thus enunciated by Mr. Ould, “That Unitarianism tends to diminish and lessen, rather than to promote, love to the Lord Jesus Christ,” and is merely an enlargement of the title of Andrew Fuller's 11th Letter, p. 230, “The systems compared as to their influence in promoting the love of Christ.” We shall now proceed, by the aid of parallel columns, to shew with how much modesty Mr. Ould, on this subject, echoes the sentiments and the very words of Mr. Fuller.

OULD'S *Sermon*, p. 23.

"He that loveth me," said Christ, "shall be loved of my Father." "Whom, having not seen, ye love." "Grace be with all them that love our Lord Jesus Christ in sincerity." "If any man love not the Lord Jesus Christ, let him be *anathema maranatha*."

FULLER'S *Tract*, p. 230.

He that loveth me, said Christ, *shall be loved of my Father. Whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. Grace be with all them that love our Lord Jesus Christ in sincerity. If any man love not the Lord Jesus Christ, let him be anathema maranatha.*

From the foregoing joint-stock premises, the lean-cheeked sectary and the smug episcopalian thus beautifully harmonize in drawing a conclusion :

OULD, p. 23.

From these and other similar passages, we may conclude, that love to Christ is not only a Christian virtue, but that it is *essential* to the very existence of true Christianity, nay, to true morality, if by that term we mean a conformity to the moral law.

FULLER, p. 231.

From these passages, with many others which might be produced, we may conclude, that love to Christ is not only a Christian virtue, but essential to the very existence of Christianity, nay, to morality itself, if by that term be meant a conformity to the moral law.

In further developing this point, Mr. Ould, modestly conscious that he could not mend the Baptist's workmanship, thus proceeds implicitly to adopt the arrangement of Mr. Fuller's ideas :

OULD, p. 23.

Let us now inquire whether Unitarianism or Trinitarianism most tends to exalt the character of Christ? Which of the two systems places his mediation in the most important light, and which represents us as most indebted to his undertaking?

FULLER, p. 231.

It should seem sufficient to determine which of these tends most to exalt his (Christ's) character, which places his mediation in the most important light, and which represents us as most indebted to his undertaking.

We would request our gentle reader to take a glance at the ingenious and clearly-expressed argument of Mr. Fuller, which we proceed to exhibit in the ensuing right-hand column, and then to ask himself, what Mr. Ould could possibly have done better than to copy it, as he has done in his sermon, as he will see on turning his eye to the left.

OULD, p. 24.

Now in the same proportion as God himself is to be loved above man, so is Christ to be loved, supposing him to be truly God, above what he is, or ought to be, supposing him to be merely a fellow-man.

The following passage in Mr. Fuller's tract is so precise in its enunciation, and so splendid in its diction, that, modestly despairing of emulating it, Mr. Ould has thus decidedly appropriated it to himself.

OULD, p. 25.

We find so much use for Christ in our system, that he appears as the *soul* which animates the whole body of our divinity. Take away the deity and atonement of Christ, and the whole ceremonial of the Old Testament appears little more than a dead mass of uninteresting matter. Prophecy loses all that is interesting and endearing; the Gospel is annihilated, or ceases to be that *good news* to lost sinners which it professes to be; practical religion is divested of its most powerful sanctions, the evangelical dispensation of its peculiar glory, and heaven itself of its most transporting joys.

FULLER, p. 232

In the same proportion as God himself is to be loved above man, so is Christ to be loved, supposing him to be truly God, above what he is, or ought to be, supposing him to be merely a fellow-man.

FULLER, p. 239.

We find so much use for Christ, if I may so speak, that he appears as the *soul* which animates the whole body of our divinity, as the centre of the system, diffusing light and life to every part of it. Take away Christ, nay, take away the deity and atonement of Christ, and the whole ceremonial of the Old Testament appears to us little more than a dead mass of uninteresting matter. Prophecy loses almost all that is interesting and endearing; the Gospel is annihilated, or ceases to be that *good news* to lost sinners which it professes to be; practical religion is divested of its most powerful motives, the evangelical dispensation of its peculiar glory, and heaven itself of its most transporting joys.

In further illustration of this topic, Mr. Ould chimes melodiously in with the defunct Dipper in the following manner:

OULD, p. 24.

The prophets, apostles, and primitive Christians seem to have felt this motive in all its force. Accordingly, all their expressions of love to Christ are mingled with admiration of his divine dignity and excellence. Thus David says, "My heart is inditing a good matter; I speak of the things which I have made touching the king: my tongue

FULLER, p. 233.

The prophets, apostles, and primitive Christians seem to have felt this motive in all its force. Hence, in their various expressions of love to Christ, they frequently mingle acknowledgments of his divine dignity and excellency * * * When David meditated upon this subject, he was raised above himself. *My heart*, saith he, *is inditing a good*

is the pen of a ready writer. Thou art fairer than the children of men: grace is upon thy lips, therefore God hath blessed thee for ever. Thy throne, O God! is for ever and ever. Gird thy sword upon thy thigh, O most mighty! with thy glory and thy majesty.

matter. I speak of the things which I have made touching the king: my tongue is as the pen of a ready writer. Thou art fairer than the children of men. Thy throne, O God! is for ever and ever: the sceptre of thy kingdom is a right sceptre. Gird thy sword upon thy thigh, O most Mighty! with thy glory and thy majesty.

In the same manner Mr. Ould goes hand in hand with Mr. Fuller, culling texts in the variegated and highly cultured garden of Isaiah, and in the tangled thicket of St. Paul, as the reader will find, if he have an opportunity of comparing pp. 233, 237, with pp. 24, 28, of their respective publications.

We could multiply our parallelisms, as in developing this second head of his discourse, Mr. Ould has been particularly modest. But thus much may suffice for the present. In the mean time, we are aware to what sneering and jeering Mr. O. exposes himself by his diffidence. As the homely proverb says, "Envy does merit as its shade pursue." Not long ago, the redoubtable editor of the *Liverpool Mail* turned up his nice nose at Messrs. Ould, M'Neile and Co.'s "pulpit power," and seemed, at that moment, to be ready to rejoice at any scrape into which the objects of his animadversions might happen to fall. The Socinians will, of course, be delighted by what they will call the "exposure" of this "*malleus hæreticorum*." But, let us ask, will it be any comfort to their aching bones that the flail with which he has beaten their "three grains of wheat" out of their "bushel of chaff" was a borrowed one? Certain publicans on their signs promise to gratify their customers with pots of "home-brewed ale." But what matters it to the said customers if these Bonifaces now and then smuggle into their cellars a dray-load of liquor from a neighbouring wholesale brewery, always provided that the tap be good?

III.

Our attention has lately been monopolised by Ministers of State, so that we have had no time to bestow upon Ministers of the Gospel. We at length, however, return

to the further consideration of the case of the Rev. Fielding Ould. And this we are specially impelled to do, as our brother journalist of the *Liverpool Chronicle*, chiming in with the prejudices of our Bolton correspondent, some three weeks ago, charged the above-named burning and shining light of Protestantism with "impudence" for that very conduct which we maintain to be an indication of self-diffident "modesty" on his part. Even had our brother of the broad sheet, strict justice on his side in this case, he might have spared the harsh epithets which he has used on the occasion; and we would just whisper in his ear a piece of advice, viz., in his future dissections of human conduct and character to follow our excellent example, and to use a scalpel and not an oyster-knife. But has Mr. *Chronicle*, in this matter, justice on his side? He alleges that Mr. Ould has copied numerous passages from Mr. Fuller's tract. But what of that? Had not Mr. Ould bought and honestly paid for the said tract? And has he not, like the Duke of Newcastle, a right to do what he will his own? Again, will the Editor of the *Liverpool Chronicle* venture to deny that Mr. Ould is, as he (Ould) himself avers, brimful of literature, profane and theological? And will he dare to assert that Mr. O.'s mind was not and is not impregnated with all the decisive arguments against the Socinian heresy which had been, in days of yore, entertained and expressed by Mr. Fuller, and had he not, therefore, an equitable right to adopt those arguments, wherever he found them, as his own? We have heard of an Irish *jontleman* who, on being told that a beautiful infant which he saw smiling and crowing on the bosom of a nurse-maid was the offspring of a lady who had rejected his addresses and married a rival of his, snatched the little innocent out of its nurse's arms, and dandling it in a transport of ecstasy, exclaimed, "Oh! what a lovely babe it is! By the powers! it is the very child which I myself intended to beget!" Now, would not this warm-hearted fellow have had hard measure dealt to him, had he been seized by the police and dragged to the station house, and there booked under a charge of child-stealing? We leave the application of this story to the sagacity of our readers, and resume our exhibition of the parallelisms of the schismatic and the orthodox divines.

The third head of this discourse, viz., "that Unitarianism tends to foster and cherish pride, rather than to promote evangelical humility," Mr. Ould modestly condescends to borrow from the title of Mr. Fuller's ninth chapter, which runs thus, "The systems compared as to their tendency to promote humility."

White, in his History of Selborne, informs his reader of the important fact, that, after strict observation, he can assert, that all the owls of his parish hoot in B flat. Like these birds of ill-omen, the pair of polemics, whose lucubrations we are examining, thus hoot in unison (not, however, in B flat, but in G sharp) against the pride of Unitarianism:

OULD, p. 32.

The whole tenor of the New Testament is in the strain, and calculated to enforce the spirit, of that remarkable prophecy of Isaiah, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day." The same idea pervades the passage now under consideration: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." And again, "Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith."

We beseech our "gentle readers" to mark with what harmony the two tenants of the hollow tree of orthodoxy screech out in *duetto* their impeachment of the awful delinquencies of Unitarianism in the following passages, which, they will see, are parallel almost to identity:

OULD, p. 32.

If we meet a class of men who profess to believe in nothing but what they can comprehend; who arrogate to themselves the title of

FULLER, p. 174.

You recollect the prophecy of Isaiah, in which, speaking of gospel times, he predicts, that *the loftiness of man shall be bowed down, and the haughtiness of men shall be laid low: and the Lord alone shall be exalted in that day.* * * The whole tenor of the New Testament enforces the same idea. *Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty.* * * *Where is boasting? It is excluded. By what law? Of works? Nay, but by the law of faith.*

FULLER, p. 176.

It is not very difficult to know who they are that ascribe most to their own understanding; that profess to believe in nothing

rational Christians; who affect to pity all those who maintain the doctrine of two natures in Christ, as being under a debility of mind in this respect, however sensible and rational in others; who pour compliments extravagantly on one another; who speak of their own party as the wise and learned, and of their opponents as ignorant and illiterate, unwise and fanatical, carried away by vulgar prejudices; who tax the sacred writers with reasoning inconclusively and writing lame accounts; we are at no loss for a practical exemplification of human pride, in strong contrast with the spirit of evangelical humility.

OULD, p. 33.

The sacred writers, however well meaning, are so ignorant as not to know the rigorous meaning of their own language; nay, so ignorant, that, had it been explained to them, they would all have been incapable of taking it in!

We have marked more parallelisms which occur in this head of Mr. Ould's discourse, but we want space for their introduction into this number of our paper. We trust, however, that what we have already quoted will be sufficient to vindicate the claim to the quality of modesty which we have preferred on behalf of the reverend Incumbent of Christ Church, Liverpool.

It is well, however, for Mr. Ould that he did not flourish in the fifth century, under the jurisdiction of Synesius, the Primate of Egypt, who, in a pastoral epistle, sternly declared, that it is more impious to steal the compositions of the dead than their toggerly,—“*magis impium esse mortuorum lucubrationes quam vestes furari.*” Nor is the reverend gentleman less fortunate, inasmuch as his lot was not cast among the strait-laced pilgrim-fathers who colonized the district of Massachussets Bay during the reigns of Charles I. and Charles II. Of this he will be convinced when he reads in the following extract from that rare book, Cotton Mather's *Magnalia Christi Americana*,

but what they can comprehend; that arrogate to themselves the name of *rational Christians*; that affect to pity all those who maintain the doctrine of two natures in Christ, as being under a debility of mind in this respect, however sensible and rational in others; that pour compliments extravagantly upon one another; that speak of their own party as the wise and learned, and of their opponents as the ignorant and illiterate, who are carried away by vulgar prejudices; who tax the sacred writers with reasoning inconclusively and writing lame accounts.

FULLER, p. 177.

The sacred writers, it seems, were well-meaning persons; but, at the same time, so ignorant, as not to know the meaning of their own language; nay, so ignorant, that, had it been explained to them, they would have been incapable of taking it in.

a narrative of the scurvy treatment undergone at the above-mentioned place and period by a person "of great pulpit power," in consequence of his making a display of his "modesty" in an act of sermon cabbaging:

"Morgan Jones, a Welch tanner by trade, some time servant unto Captain Price, at Salem, left Salem, went to Saybrook, worked at his trade, and stole Mr. Wilde's leather-breeches. Thence he went to Staten Island, and set up for a preacher, being a ready prater. At the information of a pedling trader, he had an invitation, by some few of Killingsworth, to visit them and preach, in order to settlement. He came, but was not suffered to preach before Mr. Buckingham's advice and consent was obtained, which, when sought, Mr. B. advised them first to inquire whether this were not the fellow that stole the leather-breeches. This proving even so, prevented him at Killingsworth. Thence he went to Brainford, the night before a fast, and, making known his pretended function, he was earnestly desired to preach, and as readily accepted it. But one Peter Stent, a brother that used to pray and read a good sermon among the people when they had no minister, knew nothing of this (for he lived at a farm), but, in the morning, came provided to read one of Mr. A. Gray's sermons. But he found Morgan at it when he came; and when he named his text, it was the same *his* intended sermon was on; and, out of curiosity to see how men's wits jumped in prosecuting the same text, he turned to his book, and found Morgan the same as Mr. Gray, word for word. He followed him till he was weary, and, at length, run before to a place in the sermon that spoke of *Glasgow sinners*, and there lay wait for Morgan: but, when Morgan came there, he turned it *New-England sinners*, and that was all the variation in the whole sermon. The people were mightily affected with the sermon, and were hot upon calling Morgan to the ministry. But Stent discovered the cheat. So they dismissed him, and the tanner departed, with liberty to go as far as a new pair of shoes would carry him."*

* Cotton Mather's *Magnalia Christi Americana*, Book vii. p. 34.

TEMPERANCE REFORM.

To the Laity of Ireland.

CONCEIVING it to be my duty to exert myself to the utmost of my ability, to assist in rendering permanent the glorious reformation which has taken place in my beloved country—now popularly known by the term tee-totalism—I some time since addressed a letter on this subject to “the clergy of Ireland.” A similar motive now induces me to address the people of Ireland on the same topic. I want all classes to take a lively interest in the extension of a peace-producing, happiness-diffusing principle—a principle which the *people* have taken hold of, and which I trust they will continue to maintain in spite of all the temptations to violate it which may be thrown in their way. In every movement having for its object the advancement of society in morality and virtue, we naturally look to the clergy for assistance; they are the respected teachers of the highest and noblest duties which men are called on to perform. Standing, as they do, in a high and exalted position in society, it is to my mind, a matter of surprise, and also of sorrow, the indifference they exhibit with regard to the temperance cause. These questions are ever recurring to my mind—“why is this the case? how does it happen that they are not *all* found in the forward ranks of tee-totalers everywhere? why are not sermons on the subject of tee-totalism frequently preached in all the places of worship? why is not its practice encouraged by their universal example?” (for without example I would not give one farthing for precept). Those questions are more easily asked than replied to. It is a lamentable truth that the clergy, as a body, keep aloof from this good work. How they can answer for it to their consciences, or how they can answer for it to their Great Master, whose disciples they profess to be, I know not; but to you, my friends, I would say earnestly and affectionately, persist firmly in the good resolutions you have adopted; let all the people of Ireland persevere in the steady maintenance of the pledge of tee-totalism; let them continue to give a noble example of perfect sobriety to all the world, and they will, in time, shame the clergy and the gentry into a similar virtuous practice. If we cannot induce them to join our ranks from the godlike motive of doing good to their fellow-creatures, let us bring an enlightened *public*

opinion to bear on them, until the *moderation men*, from whose ranks all our drunkards spring, shall be made ashamed of their evil practices. A few clergymen, and an odd individual among the gentry, have nobly come forward as the advocates of our good cause; love and honour such men wherever they are to be found—they are your true and sincere friends. I feel very warmly on this question of tee-totalism, so that I may, perhaps, express myself somewhat warmly about it. I wish to do so with kindness. I desire to keep within the bounds of that charity which “thinketh no evil;” but the truth must be plainly spoken, if we expect to reach the hearts and consciences of men. Would that every individual in Ireland heard the voice of Father Matthew, and could be induced to become his follower! The man or woman who is indifferent to the mighty movement of which he is the head—who does not determine to inquire into the value of the great principle of which he is the prominent advocate, with a religious determination in his or her mind honestly to follow the convictions of truth in its regard—is, in my humble opinion, guilty of a criminal neglect towards God and man.

As our people continue in great numbers to adopt the practice of tee-totalism, I feel an increasing anxiety that all our members, particularly our enlightened and educated members, shall be found earnest in the advocacy of the glorious cause. We must not, my friends, be idle—we still have much work to do. While a single distillery and brewery is so be found in our land, converting the bounties of Providence into poison, or pernicious elements of misery and destitution—while a single wholesale or retail vender of intoxicating drinks continues to diffuse those poisons abroad—or while a single consumer of them remains to be converted, we shall have work to do. Therefore, I say again, let us not be idle—let us work honestly and zealously in this great work of human regeneration, and God will bless our efforts more and more—let His glory and the happiness of our fellow-men be our guiding stars.

My inquiries on the subject of tee-totalism lead me to conclude that in the country the pledge is almost invariably kept, religiously kept—that public-houses and shebeen-houses are in many places entirely banished.—

This is delightful—this is just as it ought to be. I wish there could not be found an individual in all Ireland who would be willing to go into a house where intoxicating drinks were sold. In our villages, towns, and cities, I fear, our members are sometimes overcome by temptation, and that the pledge is occasionally, or, perhaps, frequently broken. Oh! that the makers and venders of intoxicating drinks had their eyes opened to the mischief they are still doing—to the awful responsibility which rests upon their souls if they shall be found guilty of inducing their fellow-creatures to rush into the fearful crime of drunkenness. Much misery and destitution are to be found in society; many of these evils are produced by bad laws, over which the people have but little controul; but all our miseries arising from such sources are but a feather in the balance compared with those we bring upon ourselves by habits of intoxication: against these the remedy is in our own hands; Father Matthew is the pioneer to a condition of great earthly happiness. People of Ireland, follow his advice; take the pledge of tee-totalism; adhere to it firmly, follow on in the glorious path of virtue and national regeneration. The people of other lands are looking towards Ireland with wonder and admiration—do not disgrace your beloved country by a return to the drunken habits which made us a bye-word and a scorn to all other nations. Our national character now stands high; look upon every Irishman who lowers it by breaking his pledge, as a degenerate son—as a fallen brother; raise him again by your kindness, and let us never cease our efforts until every son and daughter of Erin shall be a tee-totaller.—I will conclude for the present by telling you a delightful circumstance which came to my knowledge a few days ago. At the Irish Mining Company's coal-mines, at Killenaule, in the county Tipperary, the miners, in conjunction with an estimable man, Mr. Nicholson, the manager, or engineer, of the works (I believe the parish priest is also zealous in the good work; but of this I am not quite certain), formed a tee-total society. The number now amounts to, I think, 400 members. These industrious, hard-working, and I will add, noble-minded men, have built two school-houses. They have one master at present, and engaged for some time past; and so anxious are they for their own and their children's mental improvement, that they are now about to engage a second master, to whom they will give

a handsome salary. I had the pleasure, a few days ago, to accompany Mr. Nicholson to the National Schools, in Marlborough-street: we were delighted with all we saw there; but the principal object of his visit was to make inquiry about a suitable teacher for these worthy miners at Killenaule, who are so anxious to expend a portion of their earnings on mental improvement, instead of in the debasing drinking customs in which it was wasted heretofore. If these facts interest you, my countrymen, as they have interested me, thousands of added converts will soon flock to the peaceful standard of tee-totalism. Let us, my friends, make a long pull, a strong pull, and a pull altogether, to banish alcohol; and let us also banish slavery-produced, blood-stained tobacco from our land, and we shall then have laid a firm foundation on which to build our beloved country's happiness.

I remain your faithful friend,

JAMES HAUGHTON.

SLAVERY IN INDIA.

Dublin, 34, Eccles-street, 6th Nov. 1841.

DEAR SIR,—There is one delightful circumstance, of recent occurrence, in connexion with the labours of the Hibernian Anti-Slavery Society, which has afforded particular pleasure to my mind, and it appears to me calculated to create an almost universal feeling of joy and happiness wherever it shall be known. It reflects honour on those ladies who have so kindly and so promptly, assisted in carrying out the suggestion of the Committee of that body, and it is a satisfactory proof to my mind, that the heart of our country is sound on the important question, Slavery. The circumstance to which I allude is as follows. Some short time since it occurred to the Committee of the Hibernian Anti-Slavery Society, and to two or three ladies, to whom we are much indebted for assistance in this good work, that if we could induce the ladies of Ireland to take such an interest in an Anti-Slavery Bazaar which is to be held in Boston next month, as would induce them to send in contributions of Work, to be forwarded to said Bazaar in aid of the funds of the American Anti-Slavery Society, we should gain two objects, each well worthy of some exertion on our part. It would raise some money for our friends in America, who are often

sorely pressed for want of funds to carry on this noble warfare against oppression, and thus afford strong evidence of our heartfelt sympathy with them in their benevolent labours. This was one great object we had in view; the other, which is even of deeper importance is, that we should thereby create a feeling of interest in the sad fate of bleeding and suffering humanity, which would be of incalculable advantage to our own hearts. With feelings of gratitude to Almighty God, and of sincere thankfulness to those ladies who have responded to our call, I have now to acknowledge that it has been met with a promptness and liberality exceeding our expectation. Contributions of elegant workmanship, and also of real utility, have poured in from all quarters. We shall have a large chest full to send across the Atlantic. Oh! it is delightful to imagine to what an extent the hearts and the feelings of our numerous contributors, (some of them very young children) have been brought into sympathy with the wrongs of the poor down-trodden black man, and black woman? may these feelings be permanent; may they increase and be strengthened in all our hearts, urging us to active exertions, in assisting to break their chains, and set them all free! Among the kind contributors alluded to, are to be found many Unitarian ladies. I wish, through the medium of the Bible Christian, to let them know how deeply the Committee appreciates the value of their assistance, and the assistance of all who have cheered us on in our labours. I expect our Chest will reach Boston in good time.

Permit me, my dear Sir, to add a few words to our Unitarian brethren all over the United Kingdom. We feel confident that we have the truth of God confided to us for promulgation among our fellow men. Let all our *actions* prove that ours is not a mere barren profession; but that it is one calculated not only to create in our bosoms higher and nobler appreciations of the Divine perfections, but that it causes us to bring these feelings into *practical* operation in all our relations as human beings, and as accountable beings. To illustrate my meaning, and to lay my present object at once before you. Slavery still exists to a frightful extent *in our own dominions*. By late accounts of the state of the people in India, it appears that nearly five millions of our fellow

creatures, are held there in cruel, and in hopeless bondage, liable to all the evils which Slavery creates wherever it exists, and enormous as this number is, it is supposed that it is but an approximation to the horrid truth. I need not enter into any proof of this; it is not necessary for my present purpose. Suffice it to know that Slavery exists to a fearful extent in India. I want Unitarians to unite, as one man, in endeavours to put an end to the dehumanizing system, and in order to effect this object I propose, that a Petition to Parliament (of which I annex a draft) shall be extensively signed by the Unitarian body, as an evidence of our feelings in favour of outraged humanity, and, I would add, as some test of the value of our faith, in making its professors approximate a little more closely toward the Divine perfection, and as an evidence of our veneration for our Great Lord and Master, who, when on Earth, went about doing good, and who left as a test of our love to him, that we should "love one another." If you give this letter a place in the Bible Christian, I would suggest as a mode of procuring signatures, that such of my brethren and sisters in the United Kingdom, as approve of the Petition, shall authorize me by letter, to put his or her signature to it, and I shall feel thankful to the Editor of Unitarian works, who may see my letter, to give the idea circulation in their magazines or papers, so that my purpose may be as extensively known as possible. Many other matters in connexion with this great question, suggest themselves to my mind, but I have already trespassed too long on you, so I shall conclude, devoutly and earnestly praying to Almighty God, that he will put it into the hearts of thousands, and tens of thousands of my brethren, to respond at once to this call.

I remain your faithful friend.

JAMES HAUGHTON.

To the Right Honourable and Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament Assembled.

The Petition of the undersigned most respectfully sheweth,

That your Petitioners have heard, and they believe that, Slavery to a very great extent exists in our most Gracious Sovereign's dominions in the East Indies. That Petitioners are deeply impressed with a sense of the misery produced in that fine country, by this great source

of evil; and of the great injury which the existence of such a vile system in that land, now subject to our Government, does to our character as a free, a just, and a Christian people.

Petitioners respectfully yet earnestly pray that your Honourable House will pass a Bill conferring immediate liberty on every one of the inhabitants of British India, subjects of our beloved Queen, and at the same time proclaiming to the whole world, that every human being, on placing his or her feet on the soil, in any quarter of the Earth, which is under the dominion of the Queen of England, shall be from that moment free, absolutely free to all intents and purposes. We pray in a word, that it shall be declared by the Queen, Lords and Commons of Great Britain and Ireland, that the same glorious privilege of Personal Liberty which we enjoy at home, shall be extended to the people, and to the dominions of our beloved Queen all over the World.

Your petitioners beg respectfully to state that in preferring the prayer above stated, their wish is to forward the interests of humanity and justice,—to uphold the renown of their country,—to promote the Glory of God,—to maintain the true honour of the Blessed Gospel, and to enlarge the kingdom of their Divine Master and Redeemer, Jesus Christ. These feelings constrain them to come before your Honourable House, and beseech you to do all that in you lies, to give immediate effect to the prayer of this their respectful, and earnest petition, that so every chain may be broken, and every slave within Her Majesty's dominions be at once made free.

And your petitioners will pray.

UNITARIAN SUNDAY SCHOOLS.

(To the Editor of the Bible Christian.)

MY DEAR SIR,—I find it has been lately stated by some of the leaders among the Irish Calvinists, as a charge against the Unitarian Body generally, that we in this part of the kingdom are inattentive and lukewarm to the all-important subject of the religious education of the young. As a counterpoise to this unfounded and uncharitable assertion, I send you the following “Summary,” which I have extracted and recast from the *Seventh Report of the Sunday School Association*, which has just reached me.

It may be proper to mention, that the Report gives the statistics of those schools only which are in connexion with the Association.

Esteem me, my dear Sir, your Friend and Brother,

ROBERT E. B. MACLELLAN.

Bridport, 27th Oct. 1841.

* SUMMARY, &c.

SCHOOLS.	Girls.	Boys.	Total.	Teachers.
Bath	39	22	61	12
Billinghurst	17	23	40	7
Bridgewater	60	75	135	17
Bridport	50	46	96	27
Bristol	90	72	162	36
Canterbury	12	7	19	4
Deptford—Broomfield Place ..	20	20	40	2
Derby	65	50	115	13
Duckenfield	131	234	365	56
Dover	22	25	47	12
Halifax	57	54	111	35
Hull.....	47	40	87	15
Gloucester	36	20	56	10
Leeds	42	62	104	28
Leicester	80	60	140	17
London—Carter Lane.....	69	48	117	27
Half Moon Alley	55	47	102	8
Spicer-street	111	112	223	15
Worship-street.....	25	24	49	5
Manchester—Lower Mosely-st.	180	280	460	42
Miles Platting ..	120	180	300	29
Newport—Isle of Wight.....	73	39	112	20
Newington Green	14	30	44	12
Northiam	13	8	21	6
Norwich	60	90	150	44
Nottingham	144	191	335	56
Salford—Greengate.....	130	113	243	23
Sheffield	110	106	216	23
Saffron Walden	14	7	21	3
Trowbridge.....	117	167	284	54
Yarmouth	30		30	4
Yaxley	40	28	68	2
Yeovil	30	36	66	21

* Mention of the Schools in connexion with Unitarian Congregations at Birmingham, (New Meeting) Chatham, Cheltenham, Exeter, London Drury Lane Youth's Sunday School, Plymouth, Portsmouth, Taunton, and Wakefield, has been omitted in the foregoing "Summary," because they neglected to forward "Reports" It is, however, a sufficient refutation of the Calviuistic calumny, that *ten* Unitarian Societies can be named in England, at whose Sunday Schools nearly *three thousand*

UNITARIAN MISSIONARIES.

To the Editor of the Bible Christian.

DEAR SIR,—I received a few days ago a letter, dated Paris, from my friend Charles Corkran, a distinguished advocate of the temperance movement in this city, and known to your readers as an ornament of the cause of our holy faith.* The account he gives me of the progress, sure though slow, of the revival of Christianity in France, is cheering. Infidelity and scepticism have long reigned in that country; but reason is recovering her dominion, and is beginning to distinguish between the extreme of Atheism, on the one hand, and bigotted superstition and priestcraft (substituted for Christianity) on the other. I shall give you an extract from his letter:—

“The religious sentiment is reviving in France; and were a simple and rational system of Christianity (such as you and I, thanks be to God for it, are favoured with) presented by zealous and enlightened preachers, to the French people for their acceptance, I am persuaded that multitudes would embrace and openly profess it.”

Our friend then goes on to say, that though he laments the waste of money, time, labour, and zeal in prosecuting missions among the heathen, yet he thinks that we “might do something for the spread of pure and undefiled religion in a country so intellectually civilized as France confessedly is.” With these sentiments I partially agree, but would rather direct such efforts in our own Island. I have, Sir, a fondness, in spite of Chesterfield, for proverbs and old sayings. “Charity begins at home” is one of them; and that is my motto. I would, instead of going only to France with our missionaries, keep them at home. I would employ them in every corner of our own country; for I think it a duty incumbent on all men, to give the preference to their own country in every thing. I agree with our friend whom I have quoted, that “we are richer in the wealth of this world than in faith and good works,” and, therefore, I am anxious to stir up the fire of our zeal,

children are in the regular receipt of religious instruction. Had the “Returns” embraced the Birmingham Schools, the average would have been still more considerable. There are two Unitarian Sunday Schools in that Borough, which together number upwards of 1500 children, and a third is nearly equally numerous.

* See Bible Christian, February, 1841.

and fan it till a blaze shall arise to warm and lighten the hearts of our Irish brethren. I appeal to our two Unitarian Societies to look about them, and see whether they cannot afford to send missionaries through the country parts of Ireland, to read the Scriptures and distribute Tracts, on the plan of the *Irish* and other societies; and, in the cities and towns, to go among the poor, speak the kind words of consolation where no minister of Christ has perhaps ever penetrated; among the sick in body and mind to spend their time in advice and exhortation, and induce them to visit regularly their respective places of worship; and, among those who have lived (and too many they are) without God in this world, and without a hope of Him in the next, to “preach the gospel” of Christ, and, by degrees, bring them into the fold of the “Great Shepherd.” Our form of worship, and our preaching, are admirably adapted for the latter, being simple, plain, and easy to be understood. It is plain, however, that the latter class of men should be respectable in appearance, comfortable in circumstances, of considerable knowledge, and real humility. They should also have the power of dispensing, though sparingly, either money or clothing,—or have a power of recommending persons, in real want, to some individual or society for that purpose; for the temporary concerns of this world must not be neglected while urging the spiritual. That such a person is needed in this and every large city or town there can be no reason to doubt; if any has the least doubt on the subject, let him satisfy himself, by visiting three or four houses, from garret to cellar, in any poor street in any town, and if he see not there abundance of misery, poverty, and sickness, with perhaps one or two cases of irreligious and immoral conduct, then my knowledge of the poorer brethren is erroneous, and my experience vain. Oh! Sir, it makes my heart sick to see cases of misery which I cannot relieve (for want of time and means), while my richer brethren are revelling in every comfort, and some in luxury; and all in total ignorance of the real state of the case. True is the old adage, “One half the world know not how the other half live.”

But is there no remedy? Yes: Let every Unitarian congregation in this island devote one day’s collection for

the purpose; this, together with private subscriptions, would maintain half a dozen missionaries—three might be stationed in the largest towns, and the others might perform circuits of the country.

I throw out those hints only for the purpose of calling the attention of Irish Unitarians to domestic missions. I leave the plans, and the working them out, to able heads and benevolent hearts. Let us remember, that Christ went about doing good,—healing the sick, and preaching the gospel to the poor; and that he appealed to such acts in proof of his mission being divine. But I am already trespassing too much on your pages, and subscribe myself your obliged

WILLIAM ANTISELL.

Dublin, 8th December, 1841.

SECTS AND SCHISMS.

THE multiplicity of sects which swarm over the world, is a strong argument, at *first sight*, against a schism from the Church of Rome; but when it is considered (and the quantity of sects already existing will prove the fact), that there is a strong tendency in the human mind to select its own religion, and that the experiment of preventing this selection has completely failed, it is evident that it is not only wise to allow sectarians their full swing, but absolutely necessary to do so. Many of them rise on the stream of time like bubbles and soon burst: and none of them, however ancient they are, can be considered to have lasted a moment in comparison with the duration of that Deity whom they *all* profess to worship. There is some good in all sects, and some mischief also. The members of the Church of England consider their faith to be soundly stated in the Thirty-nine Articles, but the state-tricks of their church are hated, and the existence of tithes, churchlands, and spiritual wealth, are deprecated by their brethren of other denominations. The Church of England, speaking as men, is now of a respectable age; but the Church of Rome is a very great deal older, though she is an infant compared with the Brahmin religion; and that again is younger far than the old establishment of Egypt. The great faith, the belief in the Omnipotent, is as old as the world. The Christian religion will never perish, but will

ultimately conquer the whole world; and yet we think it will not do so as *one* sect, if we may so speak, but as a multitude of sects correct in the essentials of Christianity. He that acts up to the whole sermon on the mount, and believes in Christ, must be a Christian; but we never can expect to see all sects united in doctrine and discipline. The religion of Egypt has been swept away from the earth, although it had a more powerful priesthood than ever Rome could boast. The grandeur of Rome is greatly fallen, and possibly may some day cease to exist. The Church of England may perish. All present sects may crumble to dust.—To belong to an ancient faith is nothing. Antiquity does not prove the truth of the religion. The word of God lasts for ever, but sects fall like leaves. “I have seen an end of all perfection, but thy commandment is exceeding firm.”—We may conclude with the words of Hilary: “The word *Peace* is specious, and *Unity* is bewitching; but who doubts *that* to be the only right peace of the Church, which is the peace of Christ.”

IOTA.

A SWEARING BISHOP AND CONFESSOR.

HORACE WALPOLE writing to the Hon. H. S. CONWAY, May 6, 1763 (See *Walpoliana*, IV. p. 272), lets out a little traditionary scandal relating to one of the Seven Holy Bishops and Confessors, who were—without their knowledge and against their will—the Fathers of the Revolution of 1688. He says, “I go early to Strawberry to-morrow, giving up the new Opera, Madame de BOUFFLERS and Mr. WILKES, and all the present topics. WILKES, whose case has taken its place by the side of the *Seven Bishops*, calls himself the *Eighth*;—not quite improperly, when one remembers that Sir JONATHAN TRELAWNEY, *who swore like a trooper*, was one of those Confessors.” We should probably have had similar accounts of other great saints who figure on the page of history, had there been any *Walpole* in their times, to relish a piece of satire, and hand it down to posterity.

"NOW I DIE,"

(*The last Words uttered by the Rev. J. Blanco White.*)

Now comes the wond'rous revelation, lo,

The veil is lifted from the pilgrim's eyes!

And ended here Earth's scenes of care and wo,

For peacefully, at last, the Old Man dies.

Gather around, ye Christian sympathies,
And waft his noble spirit on its way

To the fair land of sinless Paradise,
Where he shall be with Christ this happy day,
And mingle with the blest, in all their "bright array."

He dies in peace; for Christian hope and faith

Have had their perfect work; and conscience here
Arises to *excuse* before stern Death,

To blend with comfort every mortal fear.

And now, ye stranger friends, restrain the tear,
And, as ye place him in his hallowed grave,

Remember he hath left memorial dear,
That *Truth* still shines upon the troubled wave,
To guide our wandering bark, to sanctify and save.

 REVIEW.

1. *The Obligation of a City to take care for and watch over the Moral Health of its Members; with Remarks on the Life and Character of the Rev. Dr. Tuckerman, Founder of the Ministry at Large: a Discourse, delivered at the Warren-street Chapel, Boston, Jan. 31st, 1841.* By WILLIAM E. CHANNING, D.D. Glasgow, Hedderwick, 1841. Pp. 24, 12mo.
2. *The Present Age: an Address delivered before the Mercantile Library Company of Philadelphia, May 11th, 1841.* By WILLIAM E. CHANNING, D.D. Glasgow, 1841. Pp. 24, 12mo.
3. *The Church: a Discourse delivered in the First Congregational Unitarian Church in Philadelphia, Sunday, May 30th, 1841.* By WILLIAM E. CHANNING, D.D. Philadelphia, 1841. Pp. 57, 8vo.
4. *The Same.* Glasgow, 1841. Pp. 24, 12mo.

SINCE Dr. Channing's retirement from the active duties of the ministry, his publications have followed each other in such rapid succession, that in order to keep pace with them, we have been compelled to present them to our readers in groups. The three which we have placed in conjunction at the head of this article, are worthy of the writer's high reputation and of the interesting subjects on which they treat. They are indeed mighty contributions to the cause of virtue, liberty, and piety.

The Discourse on the obligation of a city to provide for the moral health of its members, discusses a most important theme, which has not now for the first time engaged the pen of Dr. Channing;* and it will well repay an attentive perusal. We trust that it will exercise a powerful influence on the public mind, which indeed it is well calculated to do. The memoir of the character and labours of the late excellent Dr. Tuckerman, is most interesting and deeply impressive, and bears upon its face the self-evident marks of fidelity to truth as well as love.

“In his last sickness, his character came out in all its beauty. He had not wholly lost the natural love of life. At times, when unpromising symptoms seemed to be giving way, he would use the means of recovery with hope. But generally he felt himself a dying man, whose chief work was finished, who had little to do with the world but to leave it. I have regretted, that I did not take notes of some of his conversations. It was unsafe for him to talk, as the least excitement increased his burning fever; but when I would start an interesting topic, a flood of thoughts would rush into his mind, and compel him to give them utterance. The future state was of course often present to him; and his conceptions of the soul’s life and progress, in its new and nearer relations to God, to Christ, to the just made perfect, seemed to transport him for a time beyond the darkness and pains of his present lot. To show that there was no morbidness in these views, I ought to observe, that they were mingled with the natural tastes and feelings which had grown from his past life. In his short seasons of respite from exhaustion and suffering, he would talk with interest of the more important events of the day, and would seek recreation in books which had formerly entertained him. He was the same man as in health, with nothing forced or unnatural in his elevation of mind. He had always taken great pleasure in the writings of the moralists of antiquity, and perhaps the last book I put into his hands was Cicero’s *Tusculan Questions*, which he read with avidity and delight. So comprehensive was his spirit, that whilst Christ was his hope, and Christian perfection his aspiration, he still rejoiced to discern in the great Roman, on whom Christian truth had not yet dawned, such deep reverence for the majesty of virtue. It might be expected that “his ruling passion was strong in death.” To the last moment of my intercourse with him, the poor were in his heart. As he had given them his life, so death could not divide him from them.

“One affecting view remains to be given. Dr. Tuckerman was a martyr to his cause. That his life was shortened by excessive toil, cannot be doubted. His friends forewarned him of this result.

* See his Discourse to the Fraternity of Churches; and Charge at the Ordination of Two Ministers at Large.

He saw the danger himself, and once and again resolved to diminish his labours; but when he retreated from the poor, they followed him to his house, and he could not resist their supplicating looks and tones. To my earnest and frequent remonstrance on this point, he at times replied, that his ministry might need a victim, that labours beyond his strength might be required to show what it was capable of effecting, and that he was willing to suffer and to die for the cause. Living thus, he grew prematurely old. His walks became more and more narrow. Then he was imprisoned at home. The prostration of strength was followed by a racking cough and burning fever. As we have seen, his last sickness was a bright testimony to his piety. But its end was sorrowful. By a mysterious ordination of Providence, the capacity of suffering often survives unimpaired, whilst the reason and affections seem to decay. So was it here. In the last hours of our friend, the body seemed to prevail over the power of thought. He died in fearful pain. He was borne amidst agonies into the higher world. At length his martyrdom ceased; and who of us can utter or conceive the blessedness of the spirit, rising from this thick darkness into the light of Heaven?"

The Address on the Present Age, is strikingly characteristic both of the style and mode of thought peculiar to Dr. Channing: had a stray leaf of it found its way into our library, we should have said at once, here is a gem from Dr. Channing's mine! Dr. C. represents the tendency of the present age, as one to diffusion, to expansion, to universality; and the dangers and advantages of this tendency, he points out in a forcible and earnest manner. His spirit, however, rejoices in hope; and he concludes with a glowing picture of what the present age has done, and may yet do, for humanity and for the soul.

"I have named discouraging aspects of our time, to show that I am not blind to the world I live in. But I still hope for the human race. Indeed, I could not live without hope. Were I to look on the world as many do; were I to see in it a maze without a plan, a whirl of changes without aim, a stage for good and evil to fight without an issue, an endless motion without progress, a world where sin and idolatry are to triumph for ever, and the oppressor's rod never to be broken, I should turn from it with sickness of heart, and care not how soon the sentence of its destruction were fulfilled. History and philosophy plainly show to me in human nature the foundation and promise of a better era, and Christianity concurs with these. The thought of a higher condition of the world was the secret fire which burned in the soul of the Great Founder of our religion, and in his first followers. That he was to act on all future generations, that he was sowing a seed which was to grow up and spread its branches over all nations

this great thought never forsook him in life and death. That under Christianity a civilization has grown up, containing in itself nobler elements than are found in earlier forms of society, who can deny? Great ideas and feelings, derived from this source, are now at work. Amidst the prevalence of crime and selfishness, there has sprung up in the human heart a sentiment or principle unknown in earlier ages, an unlarged and trustful philosophy, which recognises the rights of every human being. which is stirred by the terrible oppressions and corruptions of the world, and which does not shrink from conflict with evil in its worst forms. There has sprung up, too, a faith, of which antiquity knew nothing, in the final victory of truth and right, in the elevation of men to a clearer intelligence, to more fraternal union, and to a purer worship. This faith is taking its place among the great springs of human action, is becoming even a passion in more fervent spirits. I hail it as a prophecy which is to fulfil itself. A nature capable of such an aspiration cannot be degraded for ever. Ages rolled away before it was learned, that this world of matter which we tread on is in constant motion. We are beginning to learn, that the intellectual, moral, social world has its motion too, not fixed and immutable like that of matter, but one which the free-will of men is to carry on, and which, instead of returning into itself like the earth's orbit, is to stretch forward for ever. This hope lightens the mystery and burthen of life. It is a star which shines on me in the darkest night; and I should rejoice to reveal it to the eyes of my fellow-creatures."

The Discourse upon the Church has only arrived a few weeks in this country, yet it has been placed within the reach of all, by the Messrs Hedderwick, who have already laid the admirers of Dr. Channing—and they may be mustered by millions—under so many obligations. We have scarcely room for comment: but we regard this as one of the most valuable of Dr. Channing's writings. Instinct with the very spirit of the Gospel,—the spirit of truth, holiness, and universal love,—it rivets the attention, and forces its way to the heart. From its general dissemination, we argue the happiest results.

"Purity of heart and life, Christ's spirit of love towards God and man; this is all in all. This is the only essential thing. The church is important only as it ministers to this, and every church, which so ministers, is a good one, no matter how, when or where it grew up, no matter whether it worship on its knees or on its feet, or whether its ministers are ordained by pope, bishop, presbyter, or people; these are secondary things, and of no comparative moment. The church which opens on heaven, is that and that only, in which the spirit of heaven dwells. The church, whose worship rises to God's ear, is that and that only, where the soul

ascends. No matter whether it be gathered in cathedral or barn; whether it sit in silence or send up a hymn; whether the minister speak from carefully prepared notes, or from immediate, fervent, irrepressible suggestion. If God be loved, and Jesus Christ be welcomed to the soul, and his instructions be meekly and wisely heard, and the solemn purpose grow up to do all duty amidst all conflict, sacrifice, and temptation, then the true end of the church is answered. 'This is no other than the house of God, the gate of heaven.'

"In these remarks, I do not mean that all churches are of equal worth. Some, undoubtedly, correspond more than others to the spirit and purpose of Christianity, to the simple usages of the primitive disciples, and to the principles of human nature. All have their superstitions and corruptions, but some are more pure than the rest; and we are bound to seek that which is purest, which corresponds most to the Divine will. As far as we have power to select, we should go to the church where we shall be most helped to become devout, disinterested, and morally strong. Our salvation, however, does not depend on our finding the best church on earth, for this may be distant or unknown. Amidst diversities of administrations there is the same spirit. In all religious societies professing Christ as their Lord, the plainest, grandest truths of religion will almost certainly be taught, and some souls may be found touched and enlightened from above. This is a plain, undeniable fact. In all sects, various as they are, good and holy men may be found; nor can we tell in which the holiest have grown up. The church then answers its end in all; for its only end is to minister to human virtue. It is delightful to read in the records of all denominations the lives of eminent Christians, who have given up every thing for their religion, who have been faithful unto death, who have shed around them the sweet light and fragrance of christian hope and love. We cannot then well choose amiss if we choose the church, which, as it seems to us, best represents the grand ideas of Christ, and speaks most powerfully to our consciences and hearts. This church, however, we must not choose for our brother. He differs from us probably in temperament, in his range of intellect, or in the impressions which education and habit have given him. Perhaps the worship which most quickens you and me, may hardly keep our neighbour awake. He must be approached through the heart and imagination; we through the reason. What to him is fervour, passes with us for noise. What to him is an imposing form, is to us vain show. Condemn him not. If in his warmer atmosphere he builds up a stronger faith in God and a more steadfast choice of perfect goodness than ourselves, his church is better to him than ours to us."

Unitarians are sometimes reproached with an immoderate attachment to their favourite writers: but where is the church or denomination upon the face of the earth, that would not be proud of such a man as Dr. Channing?

INTELLIGENCE.

CHURCH OF SCOTLAND—PRESBYTERY OF GARIOCH.

WHEN Dr. Cook of St. Andrews, and others, signed a solemn protest, at the table of the General Assembly, declaring their determination to own as ministers, and to maintain ministerial communion with, the members of the Presbytery of Strathbogie, whom the kirk had, in the assumption of its omnipotent authority in causes ecclesiastical, deposed and degraded, for adhering to the law of the land,—we foretold that the progress of events would, in the end, cause the Assembly to retire from the contest which it had wantonly provoked, discomfited, if not dishonoured. The result has answered to this expectation, at least up to the present period. Divers ministers, who approved of this Protest, have acted up to their declared intention; and the Assembly has felt itself constrained to apply the discipline of the church to six of those who have acted in this manner. No doubt they will, in due time, be ecclesiastically deposed and degraded: they will treat the sentence as null and void: their brethren of the same sentiments will countenance and assist them in so doing: and thus the Assembly must either retrace its steps, or find itself in the painful situation of being obliged ultimately to depose *a full third* of the ministers of the church, and this not for any immorality, nor even alleged heresy, but simply for refusing to own for lawful, a claim which they believe to be illegal; with the certainty, moreover, that the persons deposed by their sentence will treat the sentence with scorn, and that they will be supported and sanctioned in so doing by all the courts of jurisdiction in the kingdom, from the Lord Ordinary to the House of Lords. The fact is, the Church of Scotland is, at this moment, *practically* divided into two churches: the one defying the Civil Courts and the law of the land, the other submitting to the authority of both. The question must soon arise, which of these two churches is to be regarded and treated, by the state, as *the Church by law established*: and as this question is to be decided *solely* by the Civil Power, the result cannot be doubtful. The civil authorities must and will give effect to the civil law, and must and will support those individuals who adhere to and obey the law.

A recent case has hastened—and it is probable that the occurrence of other similar cases will still more hasten—the solution of this problem. The parish of Culsamond, in the Presbytery of Garioch, is now placed in circumstances very similar to those of the parish of Marnoch, in the Presbytery of Strathbogie. The Rev. Mr. Middleton had been for some years an ordained minister of the Church of Scotland, and had, for a considerable period, officiated as Assistant to the late minister of Culsamond; upon whose death, the Patron presented him to the vacant living. The necessary steps having been taken for his induction, it was found that a majority of the heads of families, being communicants, dissented, and refused to receive him; in which case the Presbytery

was inhibited, by the Act of Assembly commonly called the Veto Act, from proceeding to admit him. However, a majority of the Presbytery, acting upon the decision of the House of Lords in the Auchterarder Case,—which in effect had declared the Veto Act to be *illegal*,—determined to go on, as if no such Act were in existence; and appointed a day for the public reception of Mr. Middleton as minister of the parish. At the time fixed for this purpose, the Presbytery repaired to the Church of Culsamond, but found it crowded with an assemblage of upwards of 2000 persons, many of them strangers to the parish, who appear to have conducted themselves in a very riotous manner; whereupon the Presbytery, by the advice of the Sheriff, who was present, and who declared that it would not be safe for them to remain, retired from the church, and transacted the necessary forms in the Manse or Glebe-House, where Mr. Middleton was officially admitted as minister of the parish, and declared to be entitled to all the civil emoluments and advantages, and to all spiritual and ecclesiastical authority, belonging to the minister thereof. The dissenting members of the congregation, and the minority of the Presbytery, handed in a protest against this proceeding; which, according to the usual forms of discipline, should have caused the Presbytery to delay the proceedings, until the case had been decided by the Synod of the district, and, if needful, by the General Assembly; but this appeal being grounded on the Veto Act, the Presbytery regarded it as irrelevant and immaterial, and proceeded in defiance of it and of the General Assembly. The commission of the latter court met in Edinburgh on the 17th of November last; and, on the case being brought before them, cited all the parties to appear at the next meeting of commission,—prohibited Mr. Middleton from preaching in Culsamond,—and directed the minority of the Presbytery of Garioch to provide the parishioners with sermons. The Court of Session immediately, upon the application of Mr. Middleton and the other members of the Presbytery of Garioch, laid an injunction on the Church Courts, and all their officers, prohibiting them from intimating the above decision, as also from obstructing in any way the settlement of Mr. Middleton in the parish of Culsamond, and from interfering, in any manner, with the functions, rights, or privileges of the majority of the Presbytery. Thus stands the case at present. It is evident, that the Assembly will be obliged to depose the Presbytery of Garioch, as they have already done that of Strathbogie; and thence fresh occasions for the exercise of discipline will arise, which, in all cases, will be disregarded; and thus the problem will be solved soon, if not satisfactorily.

The only mode of compromise that now remains is that of settlement by Act of Parliament. A committee of the General Assembly have presented a report on this subject, which is worded with great, and seemingly purposed, obscurity. The members appear to have been in communication with certain persons, supposed to possess influence with the present government, though not connected with it. To these persons they have explained their wishes, but have received no assurance of acquiescence or concurrence in their views, even from the persons to whom they made their communication. The report itself states, that *the Government* have

given no pledge, except the very general expression of an anxious desire for the satisfactory adjustment of the question,—“the particular mode of adjustment being understood to be entirely open for the future consideration of the Government itself.” Soon after the meeting of Parliament, we shall probably hear the nature of the measures, if any, to be proposed by the Government for the purpose. But committed as the two parties now are, it is not likely that any compromise will be satisfactory to both.

SYNOD OF MUNSTER.—FERMOY.

We find the following sentence in the *Cork Southern Reporter* for October 7, 1841:

“The Presbytery of Munster ordained and inducted the Rev. Mr. Kerr, as minister of the Presbyterian Congregation of Fermoy, agreeably to the usages of the Church of Scotland.”

On turning to an account of the last meeting of the Synod of Munster, held in Dublin in July last (see *Bible Christian*, Third Series, Vol. III. pp. 330, 333), we find that Mr. Ritchie, elder from Fermoy, reported it to be the wish of that congregation that the Rev. Mr. Kerr should be ordained as successor to their late pastor:—whereupon it was resolved, that “in our present defective information with respect to the Rev. Mr. Kerr, and under the peculiar circumstance of the case, we do not feel ourselves justified in acceding to the application of the Fermoy congregation.” It is manifest, therefore, that no persons professing to belong to the Synod of Munster, or to act under its authority, had any right to ordain Mr. Kerr in Fermoy, until the scruples of the Synod should be satisfied. The proceeding therefore of the Presbytery of Munster, if such a body be in existence, is a flagrant breach of church order, and of the terms of the ecclesiastical union. In point of fact, however, there is no such body as a Presbytery of Munster. There was a body sometimes called by that name, sometimes the Southern Presbytery; but it ceased to exist in the year 1809, having, in that year, formed a union with the Dublin Presbytery, under the name of the Southern Association (since changed to that of the Synod of Munster), to which united body both of the constituent members agreed to transfer all their rights and powers, and in which both were merged: and this union has never been repealed nor renounced, so that it continues in full force:—consequently there is no such body as a Presbytery of Munster, in existence. Still farther, if there were a Presbytery of Munster, the ministers of Cork, Bandon, and Clonmell, would necessarily be members of it: nor would any meeting be competent to transact any business whatsoever, unless they were duly summoned to attend; but we have occasion to know that to *two* out of the four ministers of these congregations (and *probably to three*), no notice whatever of the intended ordination was given. We have also reason to believe that one of the ministers who officiated on the occasion, was the Rev. Mr. M'Corkle, who, at the last

meeting of the Synod, was deprived of his right of speaking or voting in that body, on account of his open infraction of its fundamental principle. Is a man, who is not permitted to open his mouth in the Synod, empowered to constitute and appoint whom he thinks fit, to be members and constituents thereof? And lastly, if the statement be true, that the forms of the Church of Scotland were observed on this occasion, then subscription to the Westminster Confession must have been required; and this is an undisguised violation of the compact of the Synod as a non-subscribing body.—Under all the circumstances of this very peculiar case, we think it demands the very minute and careful attention of the Synod of Munster.

TRINITARIAN CONTROVERSY IN PLYMOUTH.

The Rev. H. S. JOSEPH, a convert from Judaism, has recently visited Plymouth, and preached in one or two of the churches. He made some most unfounded statements about Unitarians: and the Rev. W. J. ODGERS, the minister of the Unitarian Congregation, felt himself called upon to reply. His defence was embodied in two most impressive discourses which were delivered to crowded congregations, on the evenings of Sunday, October 31st, and Sunday November 7th. The statements of the Reverend preacher must have contributed much to disabuse the public mind. Such agitation of the water of truth must send forth a healing virtue; and in our opinions Unitarians ought to feel themselves under a deep obligation to those who afford an opportunity for bringing forth with seasonableness and effect, the scriptural evidences of our most holy faith. Some useful tracts have been published on this occasion.

SOCIAL TEA PARTY AT REDEMON.

On Friday Evening, 29th October last, a Soiree was held in Redemon School-house, in anniversary of the Sunday School in connexion with that congregation. On the preceding Sunday, the annual examination of the children took place, under the immediate superintendence of Mr. and Mrs. Crozier, to whose persevering and indefatigable exertions in the cause of Sunday-school instruction, in that district, much praise is justly due, and to whose unremitting attention, the Redemon School owes its origin and respectability. At the close of the examination, premiums were distributed to a number of the most deserving and attentive children; after which Mr. Crozier delivered an instructive and impressive address, in which he shewed the great advantages to be derived from Sunday Schools, when conducted upon liberal and impartial principles:—that they were calculated to advance the happiness of the rising generation, and were the only means of imparting knowledge to many, who could not otherwise obtain it. He next adverted to the mighty benefits they had already conferred on society; and concluded by expressing his ardent and

sincere hope, that the good cause would yet be espoused by all the friends of pure and undefiled religion, in all the nations of the civilized world.

The address was characterized, throughout, by simplicity and clearness of expression, and appeared to make a deep impression on the minds, not only of the children, but of many of the respectable members of the congregation, who were present on the occasion.

The following Friday was fixed upon, for holding the anniversary of the Sunday School; and on the evening of that day, a number of the most respectable inhabitants of the adjoining districts, met together in the National School-house, to partake of the "cup that cheers, but not inebriates." The party consisted of upwards of 200 persons, and besides the members of the congregation, a number of individuals connected with other religious bodies attended. The utmost harmony and good feeling prevailed, and all present seemed to be highly gratified.

The Rev. Wm. Crozier opened the meeting with prayer, after which, he was unanimously called to the chair. On rising, he said that he felt great pleasure in presiding over so large and respectable a meeting as the present, and more especially when he considered the object which had brought them together that evening. He knew that such meetings were eminently calculated to cement those ties of affection that were already formed, and to cherish those feelings of brotherly kindness and charity so essential to the well-being and happiness of society.

After a few farther appropriate remarks, the following sentiments were given from the chair:—

"The Queen."

"Peace and good will,—may these blessed fruits of the Gospel universally prevail." The Rev. W. H. Doherty responded.

"Civil and religious liberty." The Rev. F. Blakely responded.

"Universal benevolence." The Rev. W. Blakely responded.

"General education." Mr. Robinson responded.

"The land we live in." Mr. D. Gordon responded.

"Sunday Schools."

"The Sunday-school Teachers." Mr. J. Martin responded.

"The Stewards." Mr. W. Cochrane responded.

[A very full report of the speeches delivered at the meeting has been forwarded to us; but though it amply justifies the applause with which the speakers were received, it is much too long for our pages. Want of room compels us to content ourselves with the foregoing summary.]

MARRIAGE LAW OF IRELAND.

The Queen v. Samuel Smith.

On Friday, 26th November, the Twelve Judges met in the Queen's Bench Chamber, to hear the arguments of counsel on a very interesting point arising out of the Marriage Law of Ireland.

It appears that the defendant was indicted for bigamy at last Armagh Assizes, and was put on his trial before Judge Crampton.

It was proved that the prisoner was a member of the Established Church, and that in the year 1831 he intermarried with Margaret Smith, a Presbyterian. The parties were married by Mr. Bell, a Presbyterian minister of the congregation of Clare, in the county of Armagh, at his own house, at eleven o'clock at night, according to the forms of the Presbyterian Church. The prisoner lived with his wife for some years afterwards, and then left her. In 1839 the prisoner married Jane Gordon, of Portadown, in the Church of St. Anne's in Dublin. The curate and clerk of that church attended and proved the marriage, and no objection was raised as to its validity; but Mr. Whiteside, for the prisoner, insisted that the prisoner was entitled to an acquittal on the ground that the first marriage was void, having been celebrated between a member of the Established Church and a Presbyterian, by a Presbyterian minister, and not by any priest in holy orders. Sir Thomas Staples, for the prosecution, insisted, that at common law the aid of a person in holy orders was not essential to the validity of a marriage in Ireland. The Judge overruled Mr. Whiteside's objection, reserving the question for the opinion of the twelve judges, and the prisoner was found guilty and sentenced to be transported.

The judges now met to hear the arguments on the point, when the Solicitor-General, Sir Thomas Staples, and Mr. Hanna, appeared for the crown, and Mr. Whiteside for the prisoner, and the discussion of the question continued the whole day.

Mr. Whiteside, for the objection, in a speech of three hours, went through the whole of the statute laws of Ireland for regulation of Marriages and for relief of Dissenters, and quoted very largely from the statutes of the 12th Geo. I. ch. 3; 9th Geo. II. 19th Geo. II. ch. 13; 17th and 18th Chas. II. ch. 3d; 11th Geo. II. ch. 10 and 21; and 22d Geo. III. ch. 25; 32d Geo. III. ch. 21, sec. 12 and 13; 57th Geo. III. ch. 54; 58th Geo. III. ch. 81, sec. 3; 3d and 4th Wm. IV. ch. 102. He then went into a history of the common law as applicable to marriages, and read extracts and cases from Thelford on the Law of Marriage, Brown's Ecclesiastical Law, Sir Wm. Scott, and several books on the law of Scotland; Jacob's note in 2d Roper, appen. 45; Lord Hale as to the necessity of the use of a ring in the ceremonies of marriage, and other English writers and books on the customs of the Saxons; several books on the Civil Law; the decrees of several of the Popes, and the proceeding of the Council of Trent, and establishment of marriage as a religious ceremony all over Europe, and throughout the Christian world; and after reading a great portion of the judgment lately delivered by Dr. Miller in the cause of *Lemon v. Lemon*, concluded by submitting that, by the common law of Ireland, a priest or person in holy orders assisting was essential to the validity of a marriage in Ireland—that a Presbyterian minister was not a person known to the common law as being in holy orders—and as the statute law for relief of Dissenters only allowed Dissenters to celebrate marriages amongst themselves, that is, between one Dissenter and another, the marriage of the prisoner, Samuel Smith, with said Margaret Smith, was void, and the prisoner was entitled to his discharge.

The Solicitor-General, in reply, insisted that the marriage of

the prisoner with Margaret Smith, was a good and valid marriage, and that the prisoner ought to be transported. There was no necessity whatever for the intervention of a priest or person in holy orders to make valid a marriage in Ireland. In support of this assertion, he quoted Lathrop's case in Hansard's Parliamentary Reports; the King v. Marshal, tried before Baron McClelland at Fermanagh assizes in 1828, where a marriage by acknowledgment of the parties in writing was held good without any clergyman or ceremonies; Hayes's Criminal law; the King v. M'Laughlin; Bunting's case, in Moore's Reports, and a variety of other authorities: all going to establish that, at common law, marriage in Ireland was a civil contract and not a religious ceremony; and that the law of Ireland does not now, nor ever did, require the intervention of any clergyman or person in holy orders to make a marriage valid. The learned Gentleman contended that the marriage before Mr. Bell, as a layman, or before any other person, was binding on the prisoner; and he prayed the judges by their judgment to confirm the conviction, and so set at rest a question which, if decided in the favour of the prisoner, would disturb and agitate society in the north of Ireland, and be productive of the greatest possible inconvenience and mischief.

At five o'clock, the Judges adjourned the further hearing until the following day.

On Saturday, the 27th, the Judges again met for hearing further argument of this case. Sir T. Staples, in support of the conviction, and Mr Whiteside, in reply, occupied the entire day, and the Judges adjourned again at five o'clock. The decision will probably be pronounced next Term.

Counsel for the prosecution—The Solicitor General, Sir Thomas Staples, and Mr. Hanna. Agent—the Crown Solicitor, North East Circuit.

Counsel for the prisoner—Mr. Whiteside. Agent—Mr. J. O. Woodhouse.

[The only real difficulty in this and similar cases arises from the Act 21 Geo. III. ch. 25 (Irish), an Act which was passed at the instance and for the satisfaction of Protestant Dissenters. It declares that marriages celebrated by Dissenting ministers between Protestant Dissenters, are valid: but says nothing as to mixed marriages. Hence it has been argued, that the mention of the former is equivalent to the exclusion of the latter: but eminent authorities have held that the very act of resorting to a Dissenting minister for the purpose of marriage, constitutes a man *pro tanto*, a Dissenter, under this Act. The late Dr. Duigenan, Judge of the Prerogative Court, was of this opinion: and if we mistake not, an eminent Prelate of the Irish Church recently deceased, and who has left a numerous family, was married by a Presbyterian minister. We shall probably be able to lay some observations on the law of marriage in Ireland before our readers in an early number.]

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THE CHURCH.

A DISCOURSE BY DR. CHANNING.

MATTHEW vii. 21—27.

Not every man that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity.

Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it.

THESE words, which form the conclusion of Christ's Sermon on the Mount, teach a great truth, namely, that there is but one thing essential in religion; and this is, the doing of God's will, the doing of those sayings or precepts of Christ, which constitute the substance of that memorable discourse. We learn, that it will avail us nothing to call Christ, Lord, Lord, to profess ourselves his disciples, to hear his words, to teach in his name, to take our place in his church, or even to do wonderful works or miracles in attestation of his truth, if we neglect to cherish the spirit and virtues of his religion. God heeds not what we say, but what we are and what we do. The subjection of our wills to the divine; the mortification of sensual and selfish propen-

sities; the cultivation of supreme love to God, and of universal justice and charity towards our neighbour; this, this is the very essence of religion; this, alone, places us on a rock; this is the end, the supreme and ultimate good, and is to be prized and sought above all other things.

This is a truth as simple as it is grand. The child can understand it; and yet men, in all ages, have contrived to overlook it; have contrived to find substitutes for purity of heart and life; have hoped by some other means to commend themselves to God, to enter the Kingdom of Heaven. Forms, creeds, churches, the priesthood, the sacraments, these and other things, have been exalted into supremacy. The grand and only qualification for heaven, that which in itself is heaven, the virtue and the spirit of Jesus Christ, has been obscured, depreciated; whilst assent to certain mysteries, or union with certain churches, has been thought the narrow way that leads to life. I have not time in a single discourse to expose all the delusions which have spread on this subject. I shall confine myself to one, which is not limited to the past, but too rife in our own times.

There has always existed and still exists, a disposition to attach undue importance to "the church" which a man belongs to. To be a member of the "true church," has been insisted on as essential to human salvation. Multitudes have sought comfort, and not seldom found their ruin, in the notion that they were embraced in the motherly arms of the "true church," for with this they have been satisfied. Professed Christians have fought about "the church," as if it were a matter of life and death. The Roman Catholic shuts the gate of Heaven on you, because you will not enter his "church." Among the Protestants are those who tell you, that the promises of Christianity do not belong to you, be your character what it may, unless you receive the Christian ordinances from the ministers of their church. Salvation is made to flow through a certain priesthood, through a hereditary order, through particular rites administered by consecrated functionaries. Even among denominations in which such exclusive claims are not set up, you will still meet the idea, that a man is safer in their particular church than elsewhere; so that something distinct from Christian purity of heart and life, is made the way of salvation.

This error I wish to expose. I wish to show, that Christ's spirit, Christ's virtue, or "the doing of the Sermon on the Mount," is the great end of our religion, the only essential thing, and that all other things are important only as ministering to this. I know, indeed, that very many acknowledge the doctrine now expressed. But too often their conviction is not deep and living, and it is impaired by superstitious notions of some mysterious saving influence in the church or in some other foreign agency. To meet these erroneous tendencies, I shall not undertake to prove in a formal way, by logical process, the supreme importance, blessedness, and glory of righteousness, of sanctity, of love towards God and man, or to prove that nothing else is indispensable. This truth shines by its own light. It runs through the whole New Testament; and is a Gospel written in the soul by a divine hand. To vindicate it against the claims set up for the church, nothing is needed but to offer a few plain remarks in the order in which they rise up of themselves to my mind.

I begin with the remark, that in the Sermon on the Mount, Jesus said nothing about the Church; nor do we find him or his disciples laying down anywhere a definite plan for its organization or a ritual for its worship. Nor ought this to surprise us. It was the very thing to be expected in such a religion as Christianity. Judaism was intended to educate a particular nation, half-civilized and surrounded with the grossest idolatry, and accordingly it hedged them in by multiplied and rigid forms. But Christianity proposes as its grand aim, to spread the inward spiritual worship of God through all nations, in all stages of society, under all varieties of climate, government, and condition, and such a religion cannot be expected to confine itself to any particular outward shape. Especially when we consider, that it is destined to endure through all ages, to act on all, to blend itself with new forms of society and with the highest improvements of the race, it cannot be expected to ordain an immutable mode of administration, but must leave its modes of worship and communion to conform themselves silently and gradually to the wants and progress of humanity. The rites and arrangements which suit one period, lose their significance or efficiency in another. The forms which minister to

the mind now, may fetter it hereafter, and must give place to its free unfolding. A system wanting this freedom and flexibleness would carry strong proof in itself of not having been intended for universality. It is one proof of Christ's having come to "inherit all nations," that he did not institute for all nations and all times a precise machinery of forms and outward rules, that he entered into no minute legislation as to the worship and government of his church, but left these outward concerns to be swayed by the spirit and progress of successive ages. Of consequence, no particular order of the church can be essential to salvation. No church can pretend, that its constitution is defined and ordained in the Scriptures so plainly and undeniably, that whoever forsakes it gives palpable proof of a spirit of disobedience to God. All churches are embraced by their members with equal religious reverence, and this assures us, that in all, God's favour may be equally obtained.

It is worthy of remark, that, from the necessity of the case, the church assumed at first a form which it could not long retain. It was governed by the Apostles who had founded it, men who had known Christ personally, and received his truth from his lips, and witnessed his resurrection, and were enriched above all men by the miraculous illuminations and aids of his spirit. These presided over the church with an authority peculiar to themselves, and to which none after them could, with any reason, pretend. They understood "the mind of Christ," as none could do but those who had enjoyed so long and close an intimacy with him; and not only were they sent forth with miraculous powers, but by imposition of their hands, similar gifts of the Spirit were conferred on others. This presence of inspired Apostles and supernatural powers gave to the primitive church obvious and important distinctions, separating it widely from the form which it was afterwards to assume. Of this we have a remarkable proof in a passage of Paul, in which he sets before us the offices or functions exercised in the original church. "God hath set in the church, apostles, prophets, teachers, gifts of healing, helps, governments, diversities of tongues."* Now, of all these endowments or offices, one

only, that of teacher, remains in our day. The Apostles, the founders and heroes of the primitive church, with their peculiar powers, have vanished, leaving as their representatives their writings to be studied alike by all. Teachers remain, not because they existed in the first age, but because their office, from its nature and from the condition of human nature, is needed still. The office, however, has undergone an important change. At first the Christian teacher enjoyed immediate communication with the Apostles, and received miraculous aids, and thus enjoyed means of knowledge possessed by none of his successors. The Christian minister now, can only approach the Apostles as other men do, that is, through the Gospels and Epistles which they have left us; and he has no other aid from above in interpreting them, than every true Christian enjoys. The promise of the Holy Spirit, that greatest of promises, is made without distinction, to every man of every office or rank, who perseveringly implores the Divine help: and this establishes an essential equality among all. Whether teachers are to continue in the brighter ages which prophecy announces, is rendered doubtful by a very striking prediction of the times of the Messiah: "In those days," saith the Lord, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest."* Is it possible that any man, with a clear comprehension of the peculiarity of the primitive church, can look back to this as an immutable form and rule, can regard any church form as essential to salvation, can ascribe to outward ordinances, so necessarily fluctuating, an importance to be compared with that which belongs to the immutable everlasting distinctions of holiness and virtue?

The church, as at first constituted, presents interesting and beautiful aspects. It was not a forced and arbitrary, but free, spontaneous union. It grew out of the principles and feelings of human nature. Our nature is social. We cannot live alone. We cannot shut up any great feeling in our hearts. We seek for others to partake it with us.

* Jeremiah xxxi. 33, 34.

The full soul finds at once relief and strength in sympathy. This is especially true in religion, the most social of all our sentiments, the only universal bond on earth. In this law of our nature, the Christian church had its origin. Christ did not establish it in a formal way. If you consult the New Testament, you do not find Jesus or his Apostles setting about the task of forming an artificial organization of the first disciples. Read in the book of Acts, the simple touching narratives of the union of the first converts. They were of one heart and one soul. They could not be kept assunder. The new truth melted them into one mass, knit them into one body. In their mutual love, they could not withhold from one another their possessions, but had all things in common. Blessed unity! a type of that oneness and harmony, which a purer Christianity is to spread through all nations. Among those early converts, the most gifted and enlightened were chosen to be teachers in public assemblies. To these assemblies the brotherhood repaired with eagerness, to hear expositions of the new faith, to strengthen one another's loyalty to Christ, and to be open witnesses of him in the world. In their meetings they were left very much to follow the usages of the synagogue, in which they had been brought up; so little did Christianity trouble itself about forms. How simple, how natural this association! It is no mystery. It grew out of the plainest wants of the human heart. The religious sentiment, the spirit of love towards God and man, awakened afresh by Christ, craved for a new union through which to find utterance and strength. And shall this church union, the growth of the Christian spirit, and so plainly subordinate to it, usurp its place, or in any way detract from its sole sufficiency, from its supreme, unrivalled glory?

The church, according to its true idea and purpose, is an association of sincere, genuine followers of Christ; and at first this idea was, in a good degree, realized. The primitive disciples were drawn to Christ by conviction. They met together and confessed him, not from usage, fashion, or education, but in opposition to all these. In that age, profession and practice, the form and the spirit, the reality and the outward signs of religion went together. But with the growth of the church, its life declined; its great idea was obscured; the name remained, and some-

times little more than the name. It is a remarkable fact, that the very spirit to which Christianity is most hostile, the passion for power, dominion, pomp, and pre-eminence, struck its deepest roots in the Church. The church became the very stronghold of the lusts and vices which Christianity most abhors. Accordingly, its history is one of the most melancholy records of past times. It is sad enough to read the bloodstained annals of worldly empires ; but when we see the spiritual kingdom of Christ, a prey for ages to usurping popes, prelates, or sectarian chiefs, inflamed with bigotry and theological hate and the lust of rule, and driven by these fires of hell to grasp the temporal sword, to persecute, torture, imprison, butcher their brethren, to mix with and embitter national wars, and to convulse the whole Christian world, we experience a deeper gloom, and are more tempted to despair of our race. History has not a darker page than that which records the persecutions of the Albigenses, or the horrors of the Inquisition. And when we come to later times, the church wears anything rather than holiness inscribed on her front. How melancholy to a Christian, the history lately given us by Ranke, of the reaction of Catholicism against Protestantism ! Throughout, we see the ecclesiastical powers resorting to force as the grand instrument of conversion ; thus proving their alliance not with heaven, but with earth and hell. If we take broad views of the church, in any age or land, how seldom do we see the prevalence of true sanctity ! How many of its ministers preach for lucre or display, preach what they do not believe, or deny their doctrines in their lives ! How many congregations are there, made up in a great degree of worldly men and women, who repair to the house of God from usage or for propriety's sake, or from a vague notion of being saved !—not from thirst for the divine spirit, not from a fulness of heart, which longs to pour itself forth in prayer and praise. Such is the church. We are apt, indeed, to make it an abstraction, or to separate it in our thoughts from the individuals who compose it ; and thus it becomes to us a holy thing, and we ascribe to it strange powers. Theologians speak of it as a unity, a mighty whole, one and the same in all ages : and in this way the imagination is cheated into the idea of its marvellous sanctity and grandeur. But we must separate between the

theory or the purpose of the church, and its actual state. When we come down to facts, we see it to be not a mysterious, immutable unity, but a collection of fluctuating, divided, warring individuals, who bring into it, too often, hearts and hands, anything but pure. Painful as it is, we must see things as they are: and so doing, we cannot but be struck with the infinite absurdity of ascribing to such a church mysterious powers, of supposing that it can confer holiness on its members, or that the circumstance of being joined to it is of the least moment in comparison with purity of heart and life.

Purity of heart and life, Christ's spirit of love towards God and man; this is all in all. This is the only essential thing. The church is important only as it ministers to this; and every church which so ministers, is a good one, no matter how, when, or where it grew up, no matter whether it worship on its knees or on its feet, or whether its ministers are ordained by pope, bishop, presbyter, or people; these are secondary things, and of no comparative moment. The church which opens on heaven, is that and that only in which the spirit of heaven dwells. The church whose worship rises to God's ear, is that and that only where the soul ascends. No matter whether it be gathered in cathedral or barn; whether it sit in silence or send up a hymn; whether the minister speak from carefully prepared notes, or from immediate, fervent, irrepressible suggestion. If God be loved, and Jesus Christ be welcomed to the soul, and his instructions be meekly and wisely heard, and the solemn purpose grow up to do all duty amidst all conflict, sacrifice, and temptation, then the true end of the church is answered. "This is no other than the house of God, the gate of heaven."

In these remarks, I do not mean that all churches are of equal worth. Some, undoubtedly, correspond more than others to the spirit and purpose of Christianity, to the simple usages of the primitive disciples, and to the principles of human nature. All have their superstitions and corruptions, but some are more pure than the rest; and we are bound to seek that which is purest, which corresponds most to the Divine will. As far as we have power to select, we should go to the church where we shall be most helped to become devout, disinterested, and morally strong. Our salvation, however, does not depend

on our finding the best church on earth; for this may be distant, or unknown. Amidst diversities of administrations, there is the same spirit. In all religious societies professing Christ as their Lord, the plainest, grandest truths of religion will almost certainly be taught, and some souls may be found touched and enlightened from above. This is a plain, undeniable fact. In all sects, various as they are, good and holy men may be found; nor can we tell in which the holiest have grown up. The church, then, answers its end in all; for its only end is to minister to human virtue. It is delightful to read, in the records of all denominations, the lives of eminent Christians, who have given up everything for their religion, who have been faithful unto death, who have shed around them the sweet light and fragrance of Christian hope and love. We cannot, then, well choose amiss, if we choose the church, which, as it seems to us, best represents the grand ideas of Christ, and speaks most powerfully to our consciences and hearts. This church, however, we must not choose for our brother. He differs from us probably in temperament, in his range of intellect, or in the impressions which education and habit have given him. Perhaps the worship which most quickens you and me, may hardly keep our neighbour awake. *He* must be approached through the heart and imagination; *we* through the reason. What to him is fervour, passes with us for noise. What to him is an imposing form, is to us vain show. Condemn him not. If in his warmer atmosphere he builds up a stronger faith in God and a more steadfast choice of perfect goodness than ourselves, his church is better to him than ours to us.

To be continued.

THE SACRIFICE OF CHRIST.

IN reading the New Testament, we should naturally expect to find the death of Jesus Christ spoken of as "a sacrifice." All the religious ideas of the Jews were peculiarly sacrificial. They were derived, of course, from the splendid ceremonial form of worship which Moses had established. *It* was little else than a succession of various sacrificial rites. Of course religion, in the mind of a Jew, would be inseparably associated with the idea of such

offerings. He could hardly think of it, without thinking also of their various burnt-offerings, and peace-offerings, the blood of bullocks, and the fat of rams. This peculiarity of thought would naturally be communicated to the language.' Hence, in the language of the Old Testament, to "go into God's house with burnt-offerings," to "offer in the tabernacle *sacrifices of joy*," means simply to worship God.

In the New Testament, which was written by Jews, for the use of Jews, and while this ceremonial form of worship still subsisted, we may naturally expect to find the same peculiarity. An instance of it we meet with very early in the words of John the Baptist, who, seeing Jesus coming unto him, saith to those about him, alluding probably to his death, "Behold *the lamb of God*, which taketh away the sins of the world!" The language of Christ himself indeed is remarkably free from this peculiarity; for his mind was as far exalted above Jewish customs, as his conduct was unbiassed by Jewish prejudices. And one great object of his ministry was to lead men's minds from the external and ceremonial, and to teach them to worship the Father in spirit and in truth. But in the writings of the Apostles, when the death of Christ had become a subject of controversy and dispute betwixt the believing and unbelieving portions of his countrymen, we might expect to find it spoken of by the former, in language derived from the Jewish ceremonial. And hence it is actually said, in the epistles, that we are redeemed unto God—not, observe, by the *sufferings* of Christ, but "by his *blood*:" "*the blood of Jesus Christ cleanses us from all sin*." This language evidently bears on it the impress of its *material* Jewish original. And, in figures derived from the same source, the Apostles frequently speak of the death of Christ. Thus, Paul in one place calls him "*our Passover*, sacrificed for us." Again he says of him, "whom God hath set forth a propitiation," or, as it should be translated, "*a mercy-seat*, through faith in his blood." Again, John calls him "the propitiation;" that is, the propitiatory sacrifice "for our sins:" not that his death was designed to make *God* propitious; for he says, "Herein is love, not that we loved God, *but that he loved us*, and sent his Son *to be the propitiation* for our sins." Again, Christ

is said to "have given himself for us, *an offering and a sacrifice* to God, for a sweet-smelling savour." And again, "he hath appeared to put away sin, *by the sacrifice* of himself."

That this language, however, contains nothing mysterious in it, as many Christians imagine—that it is more a *Jewish form of speech* than designed to unfold some vital doctrine of the faith—will sufficiently appear from the circumstance, that the same figure is used in reference to other objects that have no analogy to the Jewish sacrifices. Thus, Paul exhorts the Romans to "present their *bodies a living sacrifice*, holy, acceptable unto God, which is your reasonable service." Again, he says of himself, "And if I *be offered upon the sacrifice and service of your faith*, I joy and rejoice with you all." Again, "For I am now *ready to be offered*, and the time of my departure is at hand." Further, of a present that he had received from the church at Philippi, he saith, "Having received of Epaphroditus the things which were sent from you—an odour of a sweet smell, a *sacrifice acceptable, well-pleasing to God*." He further exhorts us in the Hebrews, "By him (Christ), therefore, let us *offer the sacrifice of praise* to God continually; that is, the fruit of our lips." And Peter says, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices to God by Jesus Christ." Nor is this the only figure of speech that we find in their writings, taken from the Jewish ceremonial. Paul, in one place, exhorts the Corinthians to "purge out the *old leaven*, that ye may be a *new lump, as ye are unleavened*:" which allusion to the Jewish passover, leads him to speak of Christ as "*our* passover, sacrificed for us." And again, there are "*the temple of God*," in whom God now dwells by the gifts of the Holy Spirit, the visible *shecinah* of his presence.

From the above circumstance, I conclude, that the term "sacrifice" is applied to the death of Christ in the New Testament, more by way of accommodation, than in consequence of any strict analogy that death bore to the Jewish sacrifices. To this day, we speak of any surrender of our personal comfort or property, for the sake of others, as a *sacrifice*. How much more may such language be applied to the grand self-sacrifice of the Christ of God? It was most natural for Jewish Christians of

those days, in allusion to the splendid religious rites of their nation, to speak of it as *their sacrifice*. They would glory in the cross of Christ, as having reconciled them to God by his blood, in like manner as the blood of the offered victim was supposed to produce a reconciliation betwixt the sinner and his God. In reply to their unbelieving brethren, who taunted them that their religion had neither priest nor victim, they would affirm, that the Lord Jesus was at once their offered victim, and their great high-priest. And hence, it is easy to account for all the expressions in the epistles, which have given rise to so much controversy, and occasioned so much uneasiness to many well-meaning Christians in latter days.

One circumstance, in confirmation of what I have now advanced, I would here mention. It is remarkable that, in the book of Acts, in their recorded speeches, which were delivered shortly after the ascension of the Saviour, the Apostles do *not* thus speak of the death of Christ. There the death of Jesus, and *the resurrection from the dead*, are constantly associated. Peter taunts the rulers for having put Him to death, who had been declared by signs and wonders to be the Christ of God. And he preaches, “through Jesus, the resurrection of the dead.” He further tells us, that “whosoever believeth in him shall receive remission of sins.” But no where does he speak of Christ’s death as bearing any analogy to the Jewish sacrifices. It is only in the *writings* of the Apostles—the production of a later period—that we find this peculiarity introduced. Does not this circumstance plainly indicate that such a mode of speech was the result of reflection, and a comparison instituted between the law of Moses and that of Christ; that it was not an essential doctrine of faith, dictated by the spirit, and, from the first preaching of the Apostles, necessary to be taught? And further, if Christ’s death were that perfect sacrifice—designed to satisfy the justice of God—which the Orthodox believe it, how is it that Peter says of the first Christians (see 1 Pet. iv. 13), “Ye are partakers of the sufferings of Christ.” How could they be partakers of Christ’s sufferings, if he suffered an infinite punishment for the sins of all mankind? Or what does Paul wish for, when he desires (Phil. iii. 10), to know “the *fellowship* of his (Christ’s) *sufferings*, being made conformable to his

death?" And, above all, what does he mean when he says of himself (Col. i. 24), "Who now rejoice in my sufferings for you, and *fill up that which is behind of the afflictions of Christ* in my flesh, for his body's sake, which is the church?"

But that there is not a strict analogy betwixt Christ's death and the Mosaic sacrifices, will appear from another consideration. We have seen* that these sacrifices were offered for one of the following purposes: "either, first, as a testimony of the gratitude of the worshippers to God for his goodness, as in the offering of first fruits; or, secondly, as a token of sorrow and contrition, as in those prescribed for sins; or, thirdly, as an evidence of their purification from uncleanness and disease, as in the case of the leper; or, lastly, they were simply *ritual*, as were the atonements for the altar and the sanctuary: though in all cases, they were typical of that purity and holiness with which we should serve and worship God." But, the sacrifice of Jesus Christ was offered for neither of the above purposes. It was not an offering of gratitude on the part of the Jews, but a proof of their disobedience. It was not an expression of their contrition, for Christ fell a victim to their remorseless passions. It was not an evidence of their purification from uncleanness, either ritual or moral; but was, on the contrary, a proof of their spiritual pollution. Nor can we suppose that the sacrifice of Christ was merely of a *ritual* nature, as were those that were offered for the purification of the altar, and the sanctuary. It follows then that there is no strict analogy betwixt the various sacrifices of the old, and the one sacrifice of the new covenant. The term is rather applied by way of accommodation, to the death of Jesus, than in consequence of any exact resemblance. And the whole system of types, which latter ages have been so assiduous to trace in the Jewish ceremonies, we may venture to assert, were quite unknown to the primitive disciples.

I do not deny, however, that there is a *general* analogy. Christ suffered for, or on account of, our sins, to reconcile *us to God*; in like manner as the victim, under the old law, was offered on account of sins, and in token of the sinner's reconciliation. Christ also was the Christian's

* See *Bible Christian* for June, 1841, page 19 .

Passover. The blood of the paschal lamb, sprinkled on the door posts of the Israelites was the sign for the destroying angel to pass over, and not smite their first-born. And the first Christians who believed on Christ crucified, taking warning by our Saviour's words, "fled to the mountains" on the approach of the Roman army, and so escaped the destruction that befell their countrymen. And in like manner he is to this day our Passover, inasmuch as those who believe on him, and thus obey his words, will hereafter, we may rest assured, escape the righteous judgments of Almighty God. Further, Christ is our *ἱλαστήριον* *hilasterion*, "propitiation" or mercy seat, as it was through him, as from the mercy seat of old, that God proclaimed his will, and made known his mercy to the children of men. And lastly, he was our *ἱλασμός*, *hilasmos*, propitiatory sacrifice—"the Lamb of God that taketh away the sin of the world"—inasmuch as his death was designed to operate upon, to purify and sanctify our hearts; in like manner as the Jewish sacrifices were supposed to cleanse that people from their *ritual* pollutions, and make them fit worshippers of God. But in all these instances, the analogy will be perceived to be very vague and general. And there is one marked discrepancy, which should be ever borne in mind; that while all the sacrifices of the Jews were a dedication of a part of their property to the worship of the Creator, the sacrifice of Jesus Christ was no such thing: he fell a victim to their passions; if a sacrifice at all, he was a self-devoted sacrifice; or, rather, he was the sacrifice *of God*—"the lamb of God;" that is, the lamb which God offered and devoted, not to appease himself, but to reconcile unto himself a sinful world.

There is, indeed, one sacrifice recorded by Moses (Ex. 24) to which the death of Christ may bear a more marked analogy. It is that of which Paul speaks (Heb. ix. 19, 20), "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop,* and sprinkled both the book and all the people, saying, This is the blood of the testament, which God

* Neither "the blood of goats, the water, the scarlet wool, the hyssop, nor the sprinkling of the book, is mentioned in Exodus, where this is narrated.

kath enjoined unto you." This form of ratifying a covenant was not indeed peculiar to the law of Moses. We find a similar custom of confirming treaties prevalent among heathen nations. But however this may be, the death of Christ bears to this a marked analogy. This blood was sprinkled by Moses, the minister of God, upon the people, in ratification of the law of God. And, in like manner, Jesus was self-devoted to confirm the new covenant. His blood became God's seal to the truth of his gospel. He laid down his life and took it again for man's conviction. And he was declared, as saith the Apostle, "*to be the Son of God* with power, by his resurrection from the dead." It is to this sacrifice which Christ himself refers at the last supper, when he says, "This is my blood of the *New Testament*, which is shed for many for the remission of sins." But it is evident, that this sacrifice was not designed to render God propitious; but simply to confirm and make the law obligatory on the Jews, in like manner as Christ's death and resurrection sealed our obligation to believe his promises and to obey his precepts.

Christ's words, however, "for many, for the remission of sins," may require, to some minds, a further elucidation. It might be said, indeed, that to seal the truth of his gospel with his blood, and thereby to confirm God's promises of forgiveness, was to die for, or on account of, many for the forgiveness of sins. But to understand it satisfactorily, we must take a more extensive view of the whole matter. Let then the reader remember that, during the life of Christ, the strict observance of the law of Moses was the only revealed way of acceptance with God. All Jews were bound to continue in all things that were written in the book of the law to do them. Nay, Gentiles, to have any assurance of divine acceptance, had to become Jews, and submit to all the Mosaic enactments. And, had not the new covenant been confirmed and ratified by the Saviour's blood, this must, to this day, have been still the case. All males would still have been required to have gone three times each year to Jerusalem, to keep the feasts. Still would they have been bound, not only to obey the moral commandments, but to offer the sacrifices, and observe the ceremonies which Moses had enjoined. How inconvenient such a state of things would

have been, it requires no argument to elucidate. The Apostle complains of it, even at that time, as a "yoke which neither they nor their fathers were able to bear." Still the neglect of any of these sacrifices or ceremonies entailed a curse. But from the whole system, the ceremonies, as well as the malediction, Christ freed us in establishing the gospel covenant. He "redeemed us from the curse of the law, being made a curse for us." And hence it is said, that "by him we are justified from all things from which we could not be justified by the law of Moses."

Further, let it be observed, that this redemption of us from the curse of the law implied—nay, required—the death of Christ. Christ was a Jew, born of the Jews, and, equally with the Jews, bound to obey the divine ordinances. As a subject of the divine government, he could not of himself set aside the law which God by Moses had appointed. As long as he lived, he was bound to obey that law; and hence we find him punctually fulfilling all righteousness. It belongs to the lawgiver—not the subject—to change, alter, or modify, the law that he had appointed. Christ might foreshow, as he does foreshow, that God would repeat their law, and their exclusive claim to be "the chosen people." "*Will not God*, said he, destroy those wicked husbandmen, and give the vineyard unto others?" For himself, however, arbitrarily to have abrogated the law which Moses had appointed, would have been to have cast off his obedience as a Jew to that law; and, further, to the mind of a Jew, it would have been a convincing argument, that he was no teacher come from God. Hence he lays down his life and takes it again in obedience to the commandment of the Father. By that act, he frees himself from his obligation to obey the law of Moses. The immortal Jesus is no longer bound by a law that was framed for mortals. By that act, God, as it were visibly to the Jewish nation, takes away the old covenant, and establishes the new. He sets forth Jesus to be the teacher of all nations and generations. All past transgressions against the law of Moses, it being now abolished, are done away. A new and living way of access to the Father is opened up through the vail, that is to say, the flesh of Christ; who has "*blotted out the handwriting of ordinances*, which was against us,

that was contrary to us, and *took it out of the way, nailing it to his cross.*"

In this sense it was that Christ died "for many, for the remission of sins." And, in this sense, his sacrifice may have been typified by that of the Jewish high-priest on his entrance into the Holy of holies on the great day of atonement. For as all transgressions against the law of Moses were supposed to be removed by that act, and the temple, the altar, and the people, purified from their *ritual* uncleanness, so by the entrance of our great High-priest into the Holy of holies in the heavens, the whole system of ritual transgressions and ritual purifications was entirely removed. From that time God, by the lips of Jesus, "put his law in our minds, and wrote it on our hearts."

Of the various moral effects that resulted from the death of Christ, and which that death was of course designed by God's providence to produce, I may, on some future occasion, speak. Of its relation to the law of Moses, enough has been said at present, nor can I, for my part, trace any stronger analogy that it bears to the Jewish sacrifices.

Clonmel, 18th June, 1841.

B. C. D.

THOUGHTS ON PSALM XXV. 18.

"Look upon all my affliction and my pain, and forgive all my sins."

PERHAPS there may not be found throughout the entire "Book of Psalms," replete as it is with prayers and supplications suited to our wants, any passage more in unison with our nature, or more in accordance with the Gospel, than the above; none that more reveals the character of the "Hearer of Prayer," a compassionate and pardoning God. It is suitable to our nature, because all are subject to the visitations of affliction and pain; and because we are subject to the dominion of sin, and are, by our consciences, continually impelled to consider the first as a consequence of the last. Thus it was with the sons of Jacob, when they were treated with harshness and suspicion by the ruler of the land of Egypt. "And they said one to another, We are verily guilty concerning our

brother, in that we saw the anguish of his soul when he besought us and we would not hear, **THEREFORE** is this distress come upon us." Why *therefore*? They had no right to know the connexion here between their present sufferings and their past sin; for they had not recognised beneath the splendid robes of the king's prime minister, the once envied possessor of *the coat of many colours!* Their conscience spake its awful reproaches, and spake the truth. *They were verily guilty*, and it is fitting when we are, less or more, *verily guilty* that the stern monitor should utter its **THEREFORE!**

The friends of Job took it as an established fact that he was guilty before God, when they saw him plunged in sudden and overwhelming troubles; on this account, *miserable comforters were they all!* and the Lord rebuked their presumption, for it was not right they should have judged their neighbour; mercy in our judgment of others is as strictly enjoined as humility with respect to ourselves; still this conduct of Job's friends proves that it is natural that affliction should bring sin to remembrance, and when it is the work of conscience, it is reasonable; for what man liveth and sinneth not?

Wo awaiteth those whose impenitent hearts have received this sentence—"Why will ye be stricken any more? Ye will revolt more and more." These run on to their own destruction; and what shall stop their downward course, when the voice of the Lord, which "shaketh the cedars," is addressed to them in vain. The Lord Jehovah giveth up such to their own perverseness, but makes them his instruments despite their rebellion, even as he hardened Pharaoh's heart until he shewed forth all his wonders in the sight of the descendants of Abraham, who had become careless of the God of their fathers, and stupified through ignorance and slavery.

Though the hardened and perverse may case themselves in pride, the sensitive and humble spirit is ever ready to cry, "forgive all my sin!" Should such persons have to mourn the loss of any good thing, they are ready to own how insensible they had been to the blessing, "I know, O Lord! that thy judgments are right, and thou in faithfulness hast afflicted me." Is loss of health the deprivation? They feel to how little purpose they had used their time and their activity, and think how often they had complained

without reason, and the remembrance of the Psalmist's denunciation sits upon their darkened spirits: "Let them be ashamed that transgress without a cause."

Do they weep for the friend snatched from them by death, or changed through human infirmity? Oh! what would they not give for one smile from that countenance which they had often looked on so carelessly! What would they not give for an assurance of forgiveness of their faults, or for faith in their truth! Oh! might they try to please them once more! But the glazed eye of death cannot look its thanks, nor the changed eye of friendship return the glance of trust. Then they cry unto the Lord in their trouble: "*Look upon my affliction and my pain, and forgive all my sin.*"

Do they lament the loss of wealth? Their humbled hearts are now convinced to what selfish purposes their riches had been oft applied; the scales have fallen from their eyes, and many a wretched creature do they *now* behold, *whom they might have fed, whilst the pampered dogs, under their tables, ate of their children's crumbs!*

Blame we not these self-torturing souls, nor envy the self-complacent spirits who make no connexion between their sorrows and their sins.

This prayer, we have said, is in harmony with the Gospel. Indeed it must be so, as it is true to nature. Jesus suffered for us, because we were *sinner*s—"the just for the unjust, that he might bring us to glory." Thus did the Almighty look upon this natural feeling, and with pitying love sent forth his son to take the sting from death, and enabled us to know that he looked upon our afflictions whilst he forgave our sins. The tender Saviour well knew how close was the affinity between suffering, and a sense of sin. "Thy sins be forgiven thee, go in peace." "What," said the unbeliever, "who is this that forgiveth sins also?" I will tell you, CAVILLER, who it is. It is he *who knew what was in man*; who with the same word of power calmed the troubled mind, and invigorated the bodily frame. "That ye may know that the Son of Man hath power on earth to forgive sin, he saith to the sick of the palsy, arise and walk." Thus condescendingly did Christ meet the wants of human nature, and forgave their sin, whilst he looked upon their pain. He who refused the stern request of his disciples,

“Send her away for she crieth after us,” has shewed us the glory of God to consist more peculiarly in his long-suffering, and has taught us to breathe the prayer of the Psalmist with more penetrated feeling and stronger reliance, answering it in those words of heavenly love: “Let not your heart be troubled, ye believe in God believe also in me.” “Lord, we believe, help thou our unbelief.” “Look upon our afflictions and our pains, and forgive all our sins.”

Dublin.

M. B.

PROFANE ADULATION.

Poets have never been deficient in that species of forecast, which consists in *worshipping the rising sun*: and those of the present age seem disposed to contest the palm of subserviency with the most unprincipled of their predecessors. Since the birth of the Prince of Wales, the Newspapers have teemed with a succession of poetical addresses, odes and genethliacs, well calculated to turn the head of the innocent babe who is their subject, should they ever reach his ear in after life,—to prepare the unreflecting part of the nation for yielding themselves as unreasoning slaves to royalty,—and to disgust every man who retains within his bosom a spark of love for human liberty, for public principle or for rational piety. From these we select the following specimen, written by Mrs. GORE, a lady of no contemptible talents, and of considerable celebrity in *Magazines* and *Annals*. (See *Tait's Magazine* for January, 1842.)

“By other lips be lofty Pœans sung,
By other knees be lowly allegiance paid,
A word of warning trembles on my tongue
That may not be unsaid!

“Yet welcome, welcome babe! as though a star
Beaconed thy cradle, as in Bethlehem,
To tell the nations one was born afar
To be a sacrifice for them!”

We really think the shocking profaneness of this comparison of the birth of an ordinary mortal to the advent of the Son of God, could scarcely be paralleled, except in

some of the High Church effusions composed in the time of the Stuart King's of which the reader may see a fair sample in the service appointed for the 30th of January, in commemoration of that *Royal Martyr*, and consummate, hypocrite, King Charles I. of "blessed" memory.

The rest of Mrs. GORE's poem is in a better spirit: but what end, except a mischievous one, can be answered, by breathing the ideas contained in the second of the foregoing stanzas into the mind of the Royal Infant? Was it not by means of such notions, early instilled and too implicitly imbibed, that the first Charles and the second James were led to adopt those tyrannical maxims of government, which eventually deprived the former of his head, and the latter of his crown? And if Mrs. GORE be, as we suppose she is, a Trinitarian, is not the profaneness of her adulation immeasurably increased?

The facility with which the public taste appears to adapt itself to these extravagancies, is a bad symptom. The party in power tolerate them, because they naturally feel their own influence increased, by every thing that strengthens the feeling of "divinity that doth hedge a king:"—the party out of place applaud them, because they have owed much to the favour of the Sovereign: and they seem to imagine,—unjustly and untruly, as we hope,—that such gross flattery affords the fairest prospect of retaining or regaining it. Both parties, however, are equally insincere: for neither of them would tolerate a monarch who should interpret their servile language in its literal sense: and who, presuming upon the inviolable sanctity of the regal character, should attempt to govern this empire upon the principle of arbitrary power. — The national servility, therefore, has not even the poor merit of being sincere: it is as degraded by its falsehood and hollowness, as it is by its opposition to the dignity and the rights of mankind.

When will this heartless, impious hypocrisy have an end? When will men learn to approach the throne, without forgetting that there is a King of Kings, who *alone* possesses inherent sanctity: and without acting as if the sentiment of a genuine and enlightened loyalty were inconsistent with a just and rational self-respect!

How must the other nations of the earth, and especially our brethren of America, who speak our language, and

have free access to our literature,—be shocked and offended,—and with what contempt must they look upon a country, whose inhabitants applaud and adopt these slavish and impious effusions? R.

UNITARIAN MISSIONARIES.

To the Editor of the Bible Christian.

DEAR SIR,—When I wrote the letter on *Domestic Missions* contained in your last number, I did not intend again to mention that subject, and wished to confine myself in a second letter to the subject of *foreign* missions. Having, however, since then, read the “Report of the Inspector General of Prisons” in Dublin, to the Privy Council, I was so struck with some of the statements and remarks therein, that I cannot refrain from offering a few more observations on the same subject.

When our Saviour was giving that beautiful and awful description of the last judgment, he alludes to the case of a prisoner: “I was sick and in prison, and ye visited me,” says the Son of man to those on his right hand, and the contrary to those on his left; thus distinguishing between those who are Christians in heart and soul, and those who are mere professors. Oh Sir! what shall we Christians have to say for ourselves at such an awful moment, if we shall have been found wanting in this part of our duty? Great is our responsibility, because our power is great. The apathy of all denominations of Protestants in this work is greatly to be lamented; not so with our Romanist brethren, they assiduously visit the sick and the prisoners, and though they cannot perhaps minister to the wants of the body, they do to the mind; and such attention acts forcibly, especially on those whose minds are not highly cultivated.

I shall make two extracts from the report; the first is as follows:—

“I found one female, a Dress-maker, in an apartment in an inner ward, whose appearance presented a deplorable picture. The yard which must be crossed to reach this place was filthy in the extreme, and the apartment itself, with the floor broken, the ceiling rent and falling in, in large patches, the walls unwashed, dirty, and besmeared, exhibited a place as ruinous and wretched as many to be seen in the worst parts of the Liberty.—She was employed in needlework.”

The report then goes on to say, that having been imprisoned for a debt (between £1 and £2), and unable to pay, "she would serve out her debt by time," that is, in about five weeks. Here, Sir, is a picture of distress; an honest woman prefers pining out an existence in prison, sooner than forfeit her good name and happiness.—Who is to blame? Somebody certainly. Society, perhaps, in awarding so low a rate of remuneration to *female* labour; especially the departments most trying to the constitution, while thousands of men and women are cheerfully supported in lives of questionable character, not to say profligacy and vice, with great splendour. Alas for such incitement to virtue!—But I am wandering.

The second case I notice is, that

"One respectable prisoner complained to me in the presence of the Deputy Keeper, that he had been in confinement eight months, and that with only one exception (the case of a dying fellow-prisoner), he had never seen a Protestant clergyman visit the place, although the average number of Protestants generally amounts to 12, sometimes to 18. These he said, *he* had frequently collected together *himself* on Sundays, and read prayers and the Bible to, with which they were much pleased. There is a small room appropriated as a chapel, in which the Roman Catholic clergyman celebrates mass on Sundays and holydays."

What a contrast we have here; the pastor of a long persecuted and still abused faith, administering to the wants of a flock, while the pastors of the faith by "law established" "will not so much as move one of their fingers." These cases are in the city of Dublin Marshalsea, and it might naturally be expected that the Reverend Gentlemen in whose parish it is, would look after it, and they only; we should not censure those of other parishes for such neglect; but it is not to be wondered at,—it is the effect of the system of ascendancy.

But it may be asked, what have Unitarians to do with this? Much, I say. Shall they stand by and not work where work is to be done, and none offering to do it? When they whose business it is to attend to the eternal happiness of man, neglect their duty, ought we, *shall* we be found so wanting in the cause of Truth and God, as to sit idly by? No: let us rouse ourselves from our too long continued torpor; let us no longer be a sect about whom "nothing is known worthy of record;" let us "go about doing good," that our opponents in Faith, may our

enemies if we have any really such, seeing our good works may glorify our FATHER in Heaven," the God whom *we* worship. Let us either go or send to our brethren in poverty and in sickness and in prison; let us relieve as far as we possibly can, their bodily wants, and where there is no preacher let us preach the glad tidings of salvation, build up a faith where no faith is, strengthen the weak, comfort the afflicted, and make Christianity be known as really and *practically* a religion of LOVE. If a Heathen whom we were endeavouring to convert to Christianity were to see our social state, after hearing of the great and ennobling truths of love to God and man, which we proposed teaching him in order to civilize and promote the happiness of his fellow savages, what would he naturally say? "If this be the love and kindness which Christianity produces among you, I'll not have it; we savages, as you call us, are more kind to one another and to you, than you are to each other and to us; we are happy as we are, let us alone!"

I will conclude this letter, already too long, by earnestly exhorting my Unitarian brethren to prove the soundness of our faith by exemplifying it in good works, "for faith without works is dead." Let us have a living, benevolent faith. Let us have a faith in the goodness of God and capability of man. Let us prove it by exalting the latter, by affording him opportunities for raising himself in the scale of society, to a state of independence of his fellow-man, so far as regards his food from day to day, that he may feel his dependence on society as a human being, and his entire dependence on his Creator as a creature. He cannot be taught to do this, till he is made to feel a respect for himself.

Such a state of things can only, in my opinion, be brought about by a domestic mission; and therefore I have troubled you with these Letters, and remain

Yours in the faith,

WILLIAM ANTISELL.

Dublin, January, 1842.

DIRGE.

“*O wie selig seydt ihr,*” &c. after *Dach* and *Baumgarten*.

Congregation.

O BLESSED Souls,—and ever blest!
By death conducted to your rest:
No more ye weep,—no more ye know
Of earthly taint—of mortal woe.

Quire.

Blessed indeed! For this we raise
The high immortal hymn of praise;
And ye, Beloved, too shall see
The face of God, and shine as we.

C.

We languish in this prison cell,
Where Doubts and Fears and Darkness dwell;
And what we know—and what we find—
Are Vanity, and grief of mind.

Q.

Till Earth, and Flesh, and Frailty cease,
Look not, below, for perfect peace;
Patient, your destined task fulfil,
And mould you to the Father's will.

C.

Ye, from your bright abode of bliss,
Look down compassionate on this.
What peaceful joys inhabit there!
Evil unknown,—no cross to bear.

Q.

And we, too, waged the mortal strife
With Sin and Hell, and fought for life:
Yea!—Christ himself has borne a share
In all ye suffer,—all ye dare.

C.

What we but thirst for, ye enjoy,—
Celestial praise your sweet employ;
Dwelling in one unclouded day;
And God has wiped your tears away.

Q.

Yet, lift to Heaven the steadfast eye,
Through tears and all infirmity;
So may your passing sorrows prove
The seed of those sweet fruits above.

C.

Then welcome, Death! that holds the key
Of Heaven, and immortality.
Oh! who would lengthen weary years,
To linger in the vale of tears!

F

Q.

For it is sweet,—most sweet!—to dwell,
 Made perfect with Immanuel.
 Nor shall your work of faith be vain,
 But Heaven and Christ will be your gain.

C.

Longing we cry,—Lord Jesus! come!—
 Gather thy flock, and take us home:
 Our hope,—our life,—our All subsist
 In thee alone, Lord Jesus Christ!

Q.

Children of God; your cries are heard;
 The crown,—the palm,—the throne prepared:
 The conflict now, like men, endure,
 And make your prize and calling sure.

Symphony.

Hosanna to the Lamb, by whom
 Both—reconciled to God we come:
 In whom our everlasting rest
 Is *here* assured, and *there* possessed.

Let Men below, and Saints above,
 In concert bless the God of love:
 Wide and more wide, His praises send
 Through ages that shall never end.

CONTEMPLATION.

Jehovah spreads the clouds abroad,
 And seals the fountains of the Deep;
 The starry host, ordained of God,
 Of old their course and seasons keep.

The winged winds his angels are,
 His ministers—the lightning's flame;
 His breath controls the wave's wild war;
 Earth's pillars tremble at his name.

He strews the meteors of the north;
 With binding frost and feathered snow,
 Enfolds the winter sleep of Earth,
 And checks the rivers in their flow.

God from his treasures pours the rain,
 Refreshing earth with copious showers;
 He bids all nature live again,
 And clothes the fields with fruit and flowers.

On Thee the eyes of all attend,
 The tribes of air, of earth, and sea;
 Thy priceless gifts on all descend,
 Their life, their joy subsist in Thee.

Oh! be it ever my delight,
 Divinely taught, by faith, to trace
 In nature's laws thy boundless might,
 Thy love in my Redeemer's face.
 For Providence and wisdom, Lord!
 Shine in the worlds of endless space;
 But only Christ's soul-cheering word
 Has made Thee known,—the God of Grace.

REVIEW.

The Prayer-Book opposed to the Corn Laws. By the Rev. THOMAS SPENCER, A. M. Perpetual Curate of Hinton, near Bath. 12mo, 1841.

THE nature of this tract will be sufficiently explained by the title: the author's motive for publishing it may be learned from the following sentences taken from the commencement. We must premise for the benefit of our Irish readers, that in England the term clergyman always means a minister of the Established Church.

"Were a clergyman to be present at an assembly at which ministers of the Gospel of peace proclaimed "War to the knife;" and as a practical commentary upon the precept, to render honour to whom honour is due, furiously denounced the government under which Divine Providence has placed us, and urged their hearers to "turn out the beggars:" were he to sit still while Protestant clergymen insulted our beloved Queen, insinuated doubts not only of her Protestantism, but of her Christianity; and, in the language of Billingsgate, described her court as unfit for any decent person, and as closed to the entrance of any pure idea:—were he to hear the base double meaning, with the still baser subsequent explanation of the words, "How shall there be peace as long as that woman Jezebel lives!"—were he to be present whilst a young and virtuous Queen is described as having forfeited her crown; as having rendered vacant her throne; whilst the most pointed allusions are made to Charles the 1st, who lost his head, and to James the 2nd, who lost his kingdom; and whilst every effort is made to lower the character of the Prince of her choice, by insinuations respecting his religion, his poverty, and the covetousness of his family; and if this clergyman were to listen to all that the malice of a faction, disappointed in their expectation of office and emoluments, could dictate; and if to his silent approbation he were to add hearty cheers, and a few words of his own, it admits of a doubt whether any zealous churchman would think fit to rebuke him for occupying a position inconsistent with his profession. But, if a

clergyman consider the evils which afflict the poor; if he search into the injustice of the Corn Laws which rob the industrious man of half his earnings; if, in his desire to provide food for the famished labourer, and trade for the unemployed artisan, he accept an invitation to the Manchester Anti-Corn Law Banquet: if he be the organ of the vast multitude in humbly supplicating the guidance and counsel of Heaven upon their proceedings; and if he remain whilst speeches abounding with wisdom and benevolence, philosophy and patriotism, are delivered; if he acquiesce in every expression of justice and humanity, and testify his approbation in the sincerity of his heart and the conviction of his understanding; then indeed how is the case altered! Although no disloyal sentiment is expressed; although every argument appeals to common sense to moral principles, and to political economy; yet, if instead of fiery Protestants there be present an O'Connell and other members of parliament, and distinguished gentlemen holding liberal opinions, then, indeed has this clergyman committed an unpardonable sin! then he calls down upon his devoted head the censure of the friends—of what? of religion? no! of mercy? no! of justice? no; but of the church—of the Establishment!"—Pp. 1, 2.

Mr. Spencer then gives a letter recieved by himself soon after the Manchester Festival, which is certainly couched in no very measured terms: and which is subscribed, "*A friend to the Establishment.*" His justification consists in a brief enumeration of those parts of the Book of Common Prayer in which the Almighty is supplicated to bestow abundance, cheapness, and plenty,—which indeed are very numerous and very striking,—in contrast with the laws enacted for the purpose of raising the price of food. The author very clearly proves that the spirit of the Corn laws is opposed to the spirit of the Prayer-Book; and his argument ought to have some weight with those who profess a hearty assent and consent to all and every thing in that book contained.

Diffusion not Restriction the Order of Providence: a Discourse by the Rev. J. R. BEARD, D.D. London, Green, Newgate-street. Pp. 23, 12mo.

This Discourse like the little work mentioned in the preceding article, was occasioned by the struggles made by the consuming classes for the repeal of the present Corn-law of the united kingdom. Of the propriety of introducing into the pulpit the discussion of a subject on

which so much political feeling has been called forth, we have serious doubts; but we have no doubt whatever that Dr. Beard in acting thus was influenced by the most benevolent, pure, and praiseworthy considerations; and we are happy to bear our testimony to the ability with which he has enforced that portion of the argument to which he has confined his observations. He has very clearly shown that the free interchange of commodities, at the will of those who possess or have produced them, is the natural order appointed by divine providence:—that this system tends most strongly to develop the resources of the earth, and to provide for the happiness of man:—and that every interference with it is attended with an immediate evil consequence, in limiting the productiveness of the globe, and restricting the comforts of its inhabitants. The bearing of these arguments on the Corn Question will readily be perceived. We regret that we have not room for any extracts.

Two Discourses on the Parable of the Prodigal Son; the First Practical, the Second Doctrinal. By ROBERT E. B. MACLELLAN, Pastor of the Christian Unitarian Church, Bridport. London, Green, 1841. Pp. 23, 8vo.

We have seen with pleasure, these first-fruits of our young friend's ministerial labours in his new settlement; where we trust his services will be crowned with usefulness, and fraught with happiness both to himself and to his congregation. The Discourses are calculated to afford a pleasing augury of future exertions, which we trust will be well sustained. The first sermon is chiefly occupied with a paraphrase on the Parable; the second deduces from it a few points of important doctrinal application.

“But the parent in the parable not only refrains from punishing the Prodigal himself, after his manifestation of sincere penitence; he refrains from punishing *any other in his stead*; he does not ask his elder brother to endure *for him* the woe, which his transgression, if unrepented of, might have demanded; he requires no *intercession* to induce him to forgiveness; there is no struggle in his bosom between Justice and Mercy, which shall triumph and be asserted.

This is a further illustration of the moral character of God.

The goodness of our heavenly Father to his children is *unpurchased*. No one ‘bought’ from Him the blue of heaven, or the green of earth, or the beauty of flowers, or the sweetness of fruits, or the melodies of nature. No one ‘bought’ from Him the affections of our parents, or the caresses of our sisters, or the

voices of our children. No one 'bought' from Him the intense felicities resulting from the exercise of our intellectual capabilities, the exceeding great joys awaiting on him who climbs amid the Alps and Apennines of Wisdom. No one 'bought' from Him that sunshine of the soul, which cheers and illumines those who have advanced their own nature, and made their brethren happy. No one 'bought' from Him the health that has succeeded indisposition, and the consolation that has followed in the steps of mourning. And if our *Spirit* be sick, and require a physician; if our *Conscience* be in sorrow, and demand a comforter; no one 'bought' from Him the pardon that is vouchsafed to penitence, and the blessedness that is promised to reformation. The Deity requires no purchase-money for any of the blessings he bestows upon his creatures;—be they sensuous or intellectual, be they social or emotional, be they corporeal or spiritual, be they temporal or eternal, He gives them all, asking no equivalent, 'without money, and without price.'

Nor is it necessary that any being, apart from Himself and us, should *intercede* with Him, should induce Him by prayer and entreaties, to be good and merciful to His offspring. If any intercession be needful, we must be our own intercessors; we must ourselves cry aloud and groan for pardon; and that, not because God is slack to forgiveness, but because we must feel that we require His clemency, and because we must earnestly long for its manifestation, before we ourselves can be capable of reaping joy from its bestowal.

Neither are there any strife and warfare among the Attributes of the ALL-PERFECT; there is no opposition between the demands of Justice and the solicitations of Mercy."

A Few Words of Truth, addressed to those who have heard Unitarianism Misrepresented. Plymouth, 1841. Pp. 4, 12mo.

Letters on Unitarianism. By the Rev. Dr. BYRTH, and the Rev. W. J. ODGERS. Plymouth, 1841. Pp. 4, 12mo.

Two well-composed Tracts, printed for gratuitous distribution during the controversy excited by the slanderous charges against Unitarians, preferred by the Rev. H. S. Joseph, in Plymouth. (See *Intelligence* in the Dec. No. of the *Bible Christian*) They are very plain, simple, straight-forward, and judicious; and might be found useful, for a purpose similar to that which occasioned them, in other places besides Plymouth.

An anonymous "Reply," or rather attempt at reply, to the *Few Words of Truth*, has called forth an excellent *Letter* from the Rev. W. J. Odgers; in which, among other interesting matter, we observe a very sensible critique on John i. 1—14.

INTELLIGENCE.

MARRIAGE LAW OF IRELAND.

The Queen v. Samuel Smith.

ON Tuesday, the 11th of January, 1842, the twelve Judges of Ireland delivered their decision on the important case above named, the particulars of which are fully detailed in the last number of the *Bible Christian*. (See p. 34—36 of the present volume). They ruled the objection which was brought before them, *in favour of the Defendant*; thereby declaring, in effect, that Dissenting Ministers are not authorized to celebrate marriages in Ireland, in cases where one of the parties is a member of the Established Church; and that all marriages celebrated under such circumstances are null and void. This decision affects directly or indirectly, perhaps not less than one fourth of all the respectable Protestant families in the North of Ireland, and unsettles a large mass of landed and other property. It is understood that two of the Judges (Perrin and Foster) were opposed to the opinion of their brethren: eight voted in the majority; and two were absent, who it is thought, if they had been present, would have supported the view taken by Judges Perrin and Foster.

Of course the decision has elicited a great deal of observation: and as might be expected has occasioned a great deal of alarm and dissatisfaction. Some persons exclaim against it as outrageous; but we think that candid minds will acknowledge, that the whole mischief is attributable to the bungling manner in which the remedial statute, (21 George III. ch. 25, Irish), is drawn up. A farther remedy is now necessary: and we hope it will pass the legislature in such a form as will be satisfactory to all the parties concerned. We have received the following letter on this subject from a learned correspondent.

“The Judges did not, I understand, give any reasons for their decision on the subject of Presbyterian marriages. Their rule was pronounced—or rather the opinion of the majority was given at a strictly private meeting, so that what passed cannot be ascertained, unless some of the Judges themselves choose to reveal it. Some very eminent lawyers are firmly of opinion that the decision is wrong: and that if the question were raised in a way that it could be taken to the House of Lords, it would certainly be decided the other way. But there are opinions in the Hall as distinctly the other way. The time which would be necessary before the question could be brought before the Lords in a regular judicial proceeding renders that mode of settling the point very inexpedient: and the only course remaining is to have the interference of the legislature in order to prevent the monstrous amount of evil which would necessarily follow the present declared opinion of the Judges. A bill I understand has already been prepared under the advice of the Law Officers of the Crown, having for its object the remedy of this evil: but I am informed that it is entirely retrospective in its operation, being confined to the rendering valid those questionable marriages which have already taken place. You will at once perceive that there is considerable difficulty in legislating upon

this subject even retrospectively; for what will be done with those persons who may take advantage of the declared opinion of the judges, to desert their present wives, and get married *lawfully* before the Act is passed? It is quite contrary to the spirit of our constitution to make a man a criminal *ex post facto*. The Act must declare all the original marriages valid: will it therefore annul the marriage which may be contracted in the meantime, and which, as the law is at present declared to be, is a lawful marriage at the time of its celebration? With respect to the rights to property, and any attempts to change those rights founded upon the present state of the law as declared by the Judges, I take it that they can be much more easily dealt with, by the coming Act.—But I am clearly of opinion, that if that Act be confined in its operation to marriages hitherto had, it will be any thing but beneficial. It will leave the whole question still at large, with the additional disadvantage of having doubts cast upon the validity of such marriages by the mere necessity of going to the legislature to declare the law upon the subject, and the consequent declaration of the legislature in the confined way I have pointed out. I am perfectly satisfied therefore that it is the duty of all dissenters to take immediate steps for bringing the matter fully under the consideration of the legislature, with a view not merely of having the marriages hitherto had declared to be good and valid, but also with the view of having the law of marriage in this country settled prospectively on a firm and easily understood basis. Parliament will meet now in little more than a fortnight. I would therefore earnestly urge upon you the imperative necessity of meeting together, if no movement of that kind has already taken place, for the purpose of laying your views of this grievance before the legislature. All the dissenting bodies should do the same, and if for once they could forget their differences, and unite in their exertions to get rid of a common grievance, I cannot but think that it would be extremely desirable. But these efforts should not be confined to the clergy and Church Courts. The laity are fully more interested in this great question than the clergy. The *status* of their families, and the condition of their property are deeply affected; as well as their liberties. Petitions should therefore be prepared in all shapes—from Ecclesiastical bodies—from congregations, and from aggregate masses if I may so speak—that is, from bodies of persons not separated into distinct classes, but who are willing to unite their efforts for a common good.”

PROTESTANT BISHOP OF JERUSALEM.

Under the sanction of a recent Act of Parliament,—for in a church established by law, all things must be done according to law,—the Archbishop of Canterbury and a few of his suffragans, have consecrated the Rev. Dr. Alexander, a converted Jew, to the office of Bishop of Jerusalem, in connexion with the Church of England. This procedure is quite novel, at least in a Protestant Church. There are not in Jerusalem, nor in all Judea, nor even in Egypt, Syria, and Palestine conjoined, three resident families, in connexion

with the Church of England:—there is not, probably, a single native family in all these regions, belonging to her communion. Here then we have a Bishop without a Church, a Shepherd without a flock, a Pastor without a congregation, an Overseer with nobody to oversee. We used to laugh at the Romish practice of ordaining Bishops in *partibus infidelium*; and some Protestant controversialists have made themselves merry at the expense of the Bishops of *Hermopolis, Heliopolis, Scythopolis, Philippolis, &c.*, all of whom were solemnly sworn to administer diligently and faithfully the affairs of those ancient dioceses, but were permitted to stay quietly at home in France, Italy, or Great Britain, *until their flock should be converted to Christianity!* This seemed a very good joke, so long as the laugh was against the Roman Catholics: but we suppose no one must smile at the Right Reverend Father in God, Lord Bishop of the Protestant Church in Jerusalem, where he has neither clergy nor people,—neither church nor chapel,—nor any duty whatever to discharge, except, perhaps, that of laying his holy hands upon any stray candidate for orders, who may prefer receiving the gift of the Holy Spirit from him, rather than from any other successor of the Apostles! We should not wonder if Bishop Alexander were to enrich the Church of England with a score or two of Deacons and Presbyters, previously to his departure for the Holy Land. Having no duty to perform in his own diocese, he may relieve his English brethren of a portion of their labours. In this way, his ministry would still produce some fruits.

SUNDAY-SCHOOL SOIREE, NEWTOWNLIMAVADY.

The members of the First Presbyterian Congregation of Newtownlimavady having understood that a meeting of the Remonstrant Presbytery of Templepatrick was to be held in their house of worship on Wednesday the 10th of November, 1841, determined to give a Tea Entertainment during the evening of that day, to the children attending the Sunday-school connected with their religious society. All the requisite preparations were accordingly made by several ladies and gentlemen who took a warm interest in the affair. The Town-Hall having been selected as the place most suitable for the purpose contemplated; its doors were thrown open at six o'clock for the admission of the Ticket-holders and Guests, who, as they entered, were obviously struck by the unexpected elegance of the scene. The spacious apartment was brilliantly lighted up; the tables were commodiously laid out, and covered with a profusion of various refreshments most tastefully arranged. The children belonging to the school were accommodated in a room immediately communicating with the main one, and from which they could witness the entire proceedings. A group of happier countenances than theirs, can hardly be imagined. The Hall is capable of containing a very numerous assembly, and was soon crowded to a somewhat inconvenient excess. Nearly 300 persons, males and females, of different ages, of different creeds, and of different grades in society, indiscriminately seated themselves at the innocently festive board. Such a spectacle, is

unfortunately, too seldom witnessed in these days of discord. Catholics and Protestants, Presbyterians and Episcopalians, Arminians and Calvinists, Unitarians and Trinitarians, were all harmoniously commingled. Not an uncharitable expression was used; not a sectarian feeling was evinced; not a sectarian sentiment was even insinuated throughout the whole of the evening. If there be a single individual in the world so bigoted, as to denounce a meeting thus convened and thus conducted, as savouring of *latitudinarianism*, had he been present on this delightful and heart-expanding occasion, and beheld the harmony and Christian charity that reigned throughout the meeting, surely the rigidity of his heart would have been mollified, and the scowl upon his brow would have relaxed into a smile of complacent benevolence.

When tea, cakes, fruit, &c. had been distributed, a psalm was sung, after which,—on the motion of John Alexander, Esq. seconded by Captain Moody—the Rev. WILLIAM PORTER, senior minister of the congregation, was unanimously called to the chair. Mr. Porter, after a few prefatory observations, successively proposed the following sentiments, which were eloquently responded to, by the Gentlemen whose names are severally attached:—

1. *The Queen, long and prosperously may she reign, and when called to a higher crown, may her memory be embalmed in the hearts of a grateful nation.*

2. *Prince Albert, and the other members of the Royal Family.*

3. *The Lord Lieutenant, and prosperity to Ireland.*

4. *Civil and Religious Liberty,—may it be rapidly and extensively diffused.* The Rev. William Glendy, Ballycarry.

5. *Universal Charity, and Good-will,—may Christians of every denomination, cultivate a spirit of mutual forbearance, and learn the too-much-neglected lesson of “agreeing to differ.”* The Rev. R. Campbell, Templepatrick.

6. *Sunday Schools,—may they continue to increase in number and usefulness.* The Rev. Joseph M’Fadden, Ballymoney.

7. *General Education,—may the benefits resulting from a sound system of literary, moral, and religious instruction, be speedily enjoyed by all classes of our countrymen, high and low, rich and poor.* The Rev. William Guilar, Dungiven.

8. *The Association of Irish Non-subscribing Presbyterians.* Mr. Glendy, in the absence of the Gentleman who was expected to speak to this sentiment, responded, and before sitting down, proposed—

9. *Mr. Porter, Mr. Montgomery, and the First Presbyterian Congregation of Newtownlimavady.* Mr. Porter responded.

10. The Rev. John Montgomery, junior minister of the congregation, proposed.—*The Liberal-minded Ladies and Gentlemen belonging to other churches, who have this evening honoured us with their countenance and company.* This sentiment was enthusiastically received.

11. *The Ladies who have kindly superintended the present entertainment, and co-operated in dispensing that agreeable beverage, which “cheers but not inebriates.”*

12. *The Stewards,—thanks to them for their services.*

After the dismissal hymn had been sung, and a benediction pronounced, the assembly broke up, all declaring themselves highly

delighted with the evening's proceedings. Were meetings of this kind more common than they are, they would do much towards allaying those hostile feelings which have been too frequently displayed during the last few years. May the time soon come—a time which the present state of our unhappy country so much requires—when all “bitterness and wrath, and anger, and clamour, and evil speaking, shall be put away from us, with all malice,” and when those, who conscientiously differ, will learn “to dwell together in unity,” and forbear one another in love.

SLAVE-TRADE-PIRACY.

A most important Treaty has been concluded between the Five Great Powers of Europe, for the suppression of the Slave Trade; and we hope, and believe, it will ultimately effect the entire suppression of that atrocious and abominable traffic. It was signed by the representatives of Great Britain, France, Austria, Russia, and Prussia, at the Foreign Office in London on the 21st December, 1841. By this ever-memorable document, the Five Powers declare the traffic in slaves to be, in their respective subjects, *Piracy*,—and as such to be punishable with the extreme penalties of the law, as an offence against the human race in general, in the courts of judicature of any country whatsoever, before whose tribunals the offenders may be brought. In order to carry this provision into effect the more readily, the Five Great Powers mutually concede to each other the right of searching vessels, sailing under their respective flags, upon the high seas; and full jurisdiction over their respective subjects, detected in carrying on the trade.

We hope that Denmark, Sweden, Holland, Belgium, the minor states of Germany, together with Sardinia, Naples, and Greece, will immediately be invited to join in this Holy Alliance—for such it well deserves to be called;—in which case we anticipate their ready compliance. We think that Spain may also be induced, without much difficulty, to give in her adhesion—We hope there is enough of virtue in the United States to prevail on the American Legislature to sanction the great principle. Mexico, and the provinces lately under the controul of Spain, in Central and Southern America, having already abolished Slavery, will no doubt join this great confederacy. There will then remain only Portugal and Brazil, to be dealt with: and in case of their obstinate refusal to give in their adhesion, we think the other Sovereigns and Powers would not only be authorised, but called on, to notify to these nefarious governments that the Slave Trade would henceforth, by every tribunal of the civilized world, be judged and treated as piracy, *in the cases of Portuguese and Brazilian subjects, as of those of all other nations*; and to signify to them, that they must learn henceforth to conduct themselves accordingly.

We hope that the present opportunity of modifying the penalty which by the practice of the law of nations is attached to the crime of piracy, will not be let slip. In every nation of the world it is, at present, *death*. To the infliction of this punishment, there are great and increasing objections. It is proved to be ineffectual for

the repression of crime: it is grounded purely on *vindictiveness*, which is a feeling that no civilized code ought for one moment to sanction. We hope that the Great Powers of Europe, and especially our own Legislature, will soon be brought to see that in continuing this odious and useless barbarity, they are outraging the very same public feeling and public opinion, to which they have done tardy homage in the recent treaty for the more effectual suppression of the Slave Trade.

The humane and enlightened portion of the community have every wish that the slave trade should be utterly extinguished: they rejoice at the prospect of this most desirable consummation: but they have no desire to see their own ports and harbours polluted by the spectacle of dozens of human corpses, exposed upon gibbets, blackening in the sun, and poisoning the sweet breath of heaven. We are confident that the object of the Treaty of last December would be more effectually and more speedily attained, by the employment of a different kind of punishment.

PRESENT TO THE CONGREGATION OF CLOUGH, IN CON- NEXION WITH THE PRESBYTERY OF ANTRIM.

We understand that the congregation of Clough, in connexion with the Presbytery of Antrim, has lately been presented with a handsome and valuable service of Communion Plate, of the most elegant workmanship, by Miss LOGAN, one of its own members, well known for her zeal in support of the cause of religious truth and liberty.

OBITUARY.

DAVID SIMMS, Esq.

DIED—On Monday the 20th of December, 1841, at his residence, Seaview Cottage, near Belfast, DAVID SIMMS, Esq. of the firm of Simms and M'Intyre, Donegall-street, Belfast: aged 70.

JOSEPH GLENNY, Esq. Solicitor, at his house in Marcus Square, Newry, on the night of Wednesday the 24th Nov. in the 74th year of his age. Mr. Glenny was one of the oldest Solicitors in Ireland, having been upwards of 50 years a member of the profession, in which he had extensive practice, and ever maintained a high character for uprightness and honourable principle. His warmth and generosity of heart, and the readiness with which he often extended his helping hand to those who required his assistance, are felt and acknowledged by many of his surviving friends. In the latter years of his life, he suffered much from ill health and bodily pain. He is now at rest: his memory will be long respected by a large circle of personal friends. He was a decided Unitarian, and a liberal supporter of the cause as a member of Newry congregation, and formerly of Strand-street, Dublin.

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VOL. IV.

THE CHURCH.

A DISCOURSE BY DR CHANNING.

(Continued from page 45.)

ONE great error in regard to churches, contributes to the false estimate of them as essential to salvation. We imagine, that the church, the minister, the worship, can do something for us mechanically; that there are certain mysterious influences in what we call a holy place, which may act on us without our own agency. It is not so. The church and the minister can do little for us in comparison with what we must do for ourselves, and nothing for us without ourselves. They become to us blessings through our own activity. Every man must be his own priest. It is his own action, not the minister's, it is the prayer issuing from his own heart, not from another's lips, which aids him in the church. The church does him good, only as by its rites, prayers, hymns, and sermons, it wakes up his spirit to think, feel, pray, praise, and resolve. The church is a help, not a force. It acts on us by rational and moral means, and not by mystical operations. Its influence resembles precisely that which is exerted out of church. Its efficiency depends chiefly on the clearness, simplicity, sincerity, love, and zeal, with which the minister speaks to our understandings, consciences, and hearts; just as in common life we are benefited by the clearness and energy with which our friends set before us what is good and pure. The church is adapted to our free moral nature. It acts on us as rational and responsible beings, and serves us through our own efficiency. From these views, we learn that the glory of the church does not lie in any particular government or form, but in the wisdom with which it combines such influences as are fitted to awaken and purify the soul.

Am I asked to state more particularly what these influences are, to which the church owes its efficacy? I reply, that they are such as may be found in all churches, in all denominations. The first is, the *character* of the minister. This has an obvious, immediate, and powerful bearing on the great spiritual purpose of the church. I say his character, not his ordination. Ordination has no end but to introduce into the sacred office, men qualified for its duties, and to give an impression of its importance. It is by his personal endowments, by his intellectual, moral, and religious worth, by his faithfulness and zeal, and not through any mysterious ceremony or power, that the minister enlightens and edifies the church. What matters it how he is ordained or set apart, if he give himself to his work in the fear of God? What matters it who has laid hands on him, or whether he stand up in surplice or drab coat? I go to church to be benefited not by hands or coats, but by the action of an enlightened and holy teacher on my mind and heart; not an overpowering, irresistible action, but such as becomes effectual through my own free thought and will. I go to be convinced of what is true, and to be warmed with love of what is good; and he who thus helps me is a true minister, no matter from what school, consistory, or ecclesiastical body he comes. He carries his commission in his soul. Do not say, that his ministry has no "validity," because Rome, or Geneva, or Lambeth, or Andover, or Princeton, has not laid hands on him. What! Has he not opened my eyes to see, and roused my conscience to reprove? As I have heard him, has not my heart burned within me; and have I not, silently, given myself to God with new humility and love? Have I not been pierced by his warnings, and softened by his looks and tones of love? Has he not taught and helped me to deny myself, to conquer the world, to do good to a foe? Has he done this, and yet has his ministry no "validity?" What other validity can there be than this? If a generous friend gives me water to drink when I am parched with thirst, and I drink and am refreshed, will it do to tell me, that because he did not buy the cup at a certain licensed shop, or draw the water at a certain antiquated cistern, therefore his act of kindness is "invalid," and I am as thirsty and weak as I was before? What more can a minister with a mitre or

tiara, do than help me, by wise and touching manifestations of God's truth, to become a holier, nobler man? If my soul be made alive, no matter who ministers to me; and if not, the ordinances of the church, whether high or low, orthodox or heretical, are of no validity, so far as I am concerned. The diseased man who is restored to health, cares little whether his physician wear wig or cowl, or receive his diploma from Paris or London; and so, to the regenerate man, it is of little moment where or by what processes he became a temple of the Holy Spirit.

According to these views, a minister deriving power from his intellectual, moral, and religious worth, is one of the chief elements of a true and quickening church. Such a man will gather a true church round him; and we here learn, that a Christian community is bound to do what may aid, and to abstain from what may impair, the virtue, nobleness, spiritual energy of its minister. It should especially leave him free, should wish him to wear no restraints but those of a sense of duty. His office is to utter God's truth according to his apprehension of it, and he should be encouraged to utter it honestly, simply. He must follow his own conscience and no other. How can he rebuke prevalent error without an unawed spirit? Better that he should hold his peace, than not speak from his own soul. Better that the pulpit be prostrated, than its freedom be taken away. The doctrine of "instructions" in politics, is of very doubtful expediency; but that instructions should issue from the congregation to the minister, we all, with one voice, pronounce wrong. The religious teacher, compelled to stifle his convictions, grows useless to his people, is shorn of his strength, loses self-respect, shrinks before his own conscience, and owes it to himself to refrain from teaching. If he be honest, upright, and pure, worthy of trust, worthy of being a minister, he has a right to freedom; and when he uses it conscientiously, though he may err in judgment and may give pain to judicious hearers, he has still a right to respect. There are, indeed, few religious societies which would knowingly make the minister a slave. Many err on the side of submission, and receive his doctrines with blind, unquestioning faith. Still the members of a congregation, conscious of holding the support of their teacher in their hands, are apt to expect a cautious tenderness towards their known

prejudices or judgments, which, though not regarded as servility, is very hostile to that firm, bold utterance of truth, on which the success of his ministry chiefly depends.

I have mentioned the first condition of the most useful church; it is the high character of its minister. The second is to be found in the spiritual character of its members. This, like the former, is, from the very principles of human nature, fitted to purify and save. It was the intention of Christ, that a quickening power should be exerted in a church, not by the minister alone, but also by the members on one another. Accordingly, we read of the "working of every part, every joint," in his spiritual body. We come together in our places of worship, that heart may act on heart; that, in the midst of the devout, a more fervent flame of piety may be kindled in our own breasts; that we may hear God's word more eagerly, by knowing that it is drunk in by thirsty spirits around us; that our own purpose of obedience, may be confirmed by the consciousness that a holy energy of will is unfolding itself in our neighbours. To this sympathy the church is dedicated; and in this its highest influence is sometimes found. To myself, the most effectual church is that in which I see the signs of Christian affection in those around me, in which warm hearts are beating on every side, in which a deep stillness speaks of the absorbed soul, in which I recognise fellow-beings, who in common life have impressed me with their piety. One look from a beaming countenance, one tone in singing from a deeply moved heart, perhaps aids me more than the sermon. When nothing is said, I feel it good to be among the devout; and I wonder not that the Quakers, in some of their still meetings, profess to hold the most intimate union, not only with God, but with each other. It is not with the voice only that man communicates with man. Nothing is so eloquent as the deep silence of a crowd. A sigh, a low breathing, sometimes pours into us our neighbour's soul more than a volume of words. There is a communication more subtile than freemasonry, between those who feel alike. How contagious is holy feeling! On the other hand, how freezing, how palsying is the gathering of a multitude, who feel nothing, who come to God's house without reverence, without love, who gaze around on each other as if they were assembled at a show, whose restlessness keeps up a

slightly disturbing sound, whose countenances reveal no collectedness, no earnestness, but a frivolous or absent mind ! The very sanctity of the place makes this indifference the more chilling. One of the coldest spots on earth is a church without devotion. What is it to me, that a costly temple is set apart by ever so many rites for God's service, that priests who trace their lineage to Apostles, have consecrated it, if I find it thronged by the worldly and undevout. This is no church to me. I go to meet, not human bodies, but souls ; and if I find them in an upper room, like that where the first disciples met, or in a shed, or in a street, there I find a church. There is the true altar, the sweet incense, the accepted priest. These all I find in sanctified souls.

True Christians give a sanctifying power, a glory, to the place of worship, where they come together. In them Christ is present and manifested in a far higher sense, than if he were revealed to the bodily eye. We are apt indeed to think differently. Were there a place of worship, in which a glory like that which clothed Jesus on the Mount of transfiguration, were to shine forth, how should we throng to it, as the chosen spot on earth ! How should we honour this as eminently his church ! But there is a more glorious presence of Christ than this. It is Christ formed in the souls of his disciples. Christ's bodily presence does not make a church. He was thus present in the thronged streets of Jerusalem, present in the synagogues and temples, but these were not churches. It is the presence of his spirit, truth, likeness, divine love, in the souls of men, which attracts and unites them into one living body. Suppose that we meet together in a place consecrated by all manner of forms, but that nothing of Christ's spirit dwells in us. With all its forms, it is a synagogue of Satan, not a church of Jesus. Christ in the hearts of men, I repeat it, is the only church bond. The Catholics, to give them a feeling of the present Saviour, adorn their temples with paintings, representing him in the most affecting scenes of his life and death ; and had worship never been directed to these, I should not object to them. But there is a far higher likeness to Christ than the artist ever drew or chiseled. It exists in the heart of his true disciple. The true disciple surpasses Raphael and Michael Angelo. The latter have given us Christ's countenance

from fancy, and at best having little likeness to the mild beauty and majestic form which moved through Judea. But the disciple, who sincerely conforms himself to the disinterestedness, and purity, and filial worship, and all-sacrificing love of Christ, gives us no fancied representation, but the true divine lineaments of his soul, the very spirit which beamed in his face, which spoke in his voice, which attested his glory as the Son of God. The truest church is that which has, in the highest degree, this spiritual presence of our Lord, this revelation of Jesus in his followers. This is the church in which we shall find the greatest aid to our virtue, which outward institution can afford us.

I have thus spoken of the two chief elements of a living and effectual church, a pure, noble-minded minister, and faithful followers of Christ. In the preceding remarks, I have had chiefly in view particular churches, organized according to some particular forms; and I have maintained, that these are important only as ministering to Christian holiness or virtue. There is, however, a grander church, to which I now ask your attention; and the consideration of this will peculiarly confirm the lesson on which I am insisting, namely, that there is but one essential thing, true holiness, or disinterested love to God and man. There is a grander church than all particular ones, however extensive: the Church Catholic, or Universal, spread over all lands, and one with the church in heaven. That all Christ's followers form one body, one fold, is taught in various passages in the New Testament. You remember the earnestness of his last prayer, "that they might all be One, as he and his Father are one." Into this church, all who partake the spirit of Christ are admitted. It asks not, Who has baptised us? Whose passport we carry? What badge we wear? If "baptised by the Holy Ghost," its wide gates are open to us. Within this church are joined those whom different names have severed or still sever. We hear nothing of Greek, Roman, English churches, but of Christ's church only. My friends, this is not an imaginary union. The Scriptures, in speaking of it, do not talk rhetorically, but utter the soberest truth. All sincere partakers of Christian virtue, are essentially one. In the spirit which pervades them, dwells a uniting power found in no other tie.

Though separated by oceans, they have sympathies strong and indissoluble. Accordingly, the clear, strong utterance of one gifted, inspired Christian flies through the earth. It touches kindred chords in another hemisphere. The word of such a man as Fenelon, for instance, finds its way into the souls of scattered millions. Are not he and they of one church? I thrill with joy at the name of holy men who lived ages ago. Ages do not divide us. I venerate them more for their antiquity. Are we not one body? Is not this union something real? It is not men's coming together into one building which makes a church. Suppose, that in a place of worship, I sit so near a fellow-creature as to touch him, but that there is no common feeling between us; that the truth which moves me, he inwardly smiles at as a dream of fancy; that the disinterestedness which I honour, he calls weakness or wild enthusiasm. How far apart are we, though visibly so near! We belong to different worlds. How much nearer am I to some pure, generous spirit in another continent, whose word has penetrated my heart, whose virtues have kindled me to emulation, whose pure thoughts are passing through my mind whilst I sit in the house of prayer! With which of these two have I church union?

Do not tell me, that I surrender myself to a fiction of imagination, when I say, that distant Christians, that all Christians and myself, form one body, one church, just as far as a common love and piety possess our hearts. Nothing is more real than this spiritual union. There is one grand all-comprehending church; and if I am a Christian, I belong to it, and no man can shut me out of it. You may exclude me from your Roman church, your Episcopal church, and your Calvinistic church, on account of supposed defects in my creed or my sect, and I am content to be excluded. But I will not be severed from the great body of Christ. Who shall sunder me from such men as Fenelon, and Pascal, and Boromeo, from Archbishop Leighton, Jeremy Taylor, and John Howard? Who can rupture the spiritual bond between these men and myself? Do I not hold them dear? Does not their spirit, flowing out through their writings and lives, penetrate my soul? Are they not a portion of my being? Am I not a different man from what I should have been, had not these and other like spirits acted on mine? And

is it in the power of synod or conclave, or of all the ecclesiastical combinations on earth, to part me from them? I am bound to them by thought and affection; and can these be suppressed by the bull of a pope or the excommunication of a council? The soul breaks scornfully these barriers, these webs of spiders, and joins itself to the great and good; and if it possess their spirit, will the great and good, living or dead, cast it off, because it has not enrolled itself in this or another sect? A pure mind is free of the universe. It belongs to the church, the family of the pure in all worlds. Virtue is no local thing. It is not honourable, because born in this community or that, but for its own independent everlasting beauty. This is the bond of the universal church. No man can be excommunicated from it but by himself, by the death of goodness in his own breast. All sentences of exclusion are vain, if he do not dissolve the tie of purity which binds him to all holy souls.

I honour the Roman Catholic church on one account; it clings to the idea of a Universal Church, though it has mutilated and degraded it. The word Catholic means Universal. Would to God that the church which has usurped the name had understood the reality! Still Romanism has done something to give to its members the idea of their connection with that vast spiritual community or church, which has existed in all times and spread over all lands. It guards the memory of great and holy men who in all ages have toiled and suffered for religion; asserts the honours of the heroes of the faith, enshrines them in heaven as beatified saints, converts their legends into popular literature, appoints days for the celebration of their virtues, and reveals them almost as living to the eye by the pictures in which genius has immortalised their deeds. In doing this, Rome has fallen indeed into error. She has fabricated exploits for these spiritual persons, and exalted them into objects of worship. But she has also done good. She has given to her members the feeling of intimate relation to the holiest and noblest men in all preceding ages. An interesting and often a sanctifying tie, connects the present Roman Catholic with martyrs, and confessors, and a host of men whose eminent piety, and genius, and learning, have won for them an immortality of fame. It is no mean service, thus to enlarge men's

ideas and affections, to awaken their veneration for departed greatness, to teach their connection with the grandest spirits of all times. It was this feature of Catholicism, which most interested me in visiting Catholic countries. The services at the altar did not move, but rather pained me. But when I cast my eyes on the pictures on the walls, which placed before me the holy men of departed ages, now absorbed in devotion and lost in rapture, now enduring with meek courage, and celestial hope, the agonies of a painful death in defence of the truth, I was touched, and I hope made better. The voice of the officiating priest I did not hear; but these sainted dead spoke to my heart, and I was sometimes tempted to feel, as if an hour on Sunday spent in this communion, were as useful to me as if it had been spent in a Protestant church. These saints never rose to my thoughts as Roman Catholics. I never connected them with any particular church. They were to me, living, venerable witnesses to Christ, to the power of religion, to the grandeur of the human soul. I saw what men might suffer from the truth, how they could rise above themselves, how real might become the ideas of God and a higher life. This inward reverence for the departed good, helped me to feel myself a member of the church universal. I wanted no pope or priest to establish my unity with them. My own heart was witness enough to a spiritual fellowship. Is it not to be desired, that all our churches should have services to teach us our union with Christ's whole body? Would not this break our sectarian chains, and awaken reverence for Christ's spirit, for true goodness under every name and form? It is not enough, to feel that we are members of this or that narrow communion. Christianity is universal sympathy, and love. I do not recommend that our churches should be lined with pictures of saints. This usage must come in, if it come at all, not by recommendation, but by gradual change of tastes and feelings. But why may not the pulpit be used occasionally to give us the lives and virtue, of eminent disciples in former ages? It is customary to deliver sermons on the history of Peter, John, Paul, and of Abraham and Elijah and other worthies of the old Testament; and this we do because their names are written in the Bible. But goodness owes nothing to the circumstance of its being recorded in a sacred book, nor loses its claim

to grateful, reverent commemoration, because not blazoned there. Moral greatness did not die out with the Apostles. Their lives were reported for this, among other ends, that their virtues might be propagated to future times, and that men might spring up as worthy a place among the canonised as themselves. What I wish is, that we should learn to regard ourselves as members of a vast spiritual community, as joint heirs and fellow-worshippers with the goodly company of Christian heroes who have gone before us, instead of immuring ourselves in particular churches. Our nature delights in this consciousness of vast connection. This tendency manifests itself in the patriotic sentiment, and in the passionate clinging of men to a great religious denomination. Its true and noblest gratification is found in the deep feeling of a vital, everlasting connection with the universal church, with the innumerable multitude of the holy on earth and in heaven. This church we shall never make a substitute for virtue.

I have spoken of the Roman Catholic Church. My great objection to this communion is, that it has fallen peculiarly into the error which I am labouring to expose in this discourse, that it has attached idolatrous importance to the institution of the church, that it virtually exalts this above Christ's spirit, above inward sanctity. Its other errors are of inferior importance. It does not offend me, that the Romanist maintains that a piece of bread, a wafer, over which a priest has pronounced some magical words, is the flesh and blood of Jesus Christ. I learn indeed in this error an humbling lesson of human credulity, of the weakness of human reason; but I see nothing in it which strikes at the essential principles of religion. When, however, the Roman Catholic goes farther, and tells me, that God looks with abhorrence, on all who will not see in the consecrated wafer, Christ's flesh and blood; and when he makes the reception of this from the hands of a consecrated priest, the door into Christ's fold, then I am shocked by the dishonour he casts on God and virtue, by his debasing conceptions of our moral nature and of the Divine, and by his cruel disruption of the ties of human and Christian brotherhood. How sad and strange that a man educated under Christianity, should place religion in a church-connection, in church-rites, should shut from God's family the wisest and the best, because they conscientiously

abstain from certain outward ordinances. Is not holiness of heart and life dear to God for its own sake, dear to him without the manipulations of a priest? without the agency of a consecrated wafer? The grand error of Roman Catholicism is its narrow church spirit, its blind sectarianism, its exclusion of virtuous, pious men from God's favour, because they cannot eat, drink, or pray, according to certain prescribed rites. Romanism has to learn, that nothing but the inward life is great and good in the sight of the Omniscient, and that all who cherish this are members of Christ's body. Romanism is anything but what it boasts to be, the Universal Church. I am too much a Catholic to enlist under its banner.

I belong to the Universal Church; nothing shall separate me from it. In saying this, however, I am no enemy to particular churches. In the present age of the world, it is perhaps best that those who agree in theological opinions, should worship together; and I do not object to the union of several such churches in one denomination, provided that *all* sectarian and narrow feeling be conscientiously and scrupulously resisted. I look on the various churches of Christendom with no feelings of enmity. I have expressed my abhorrence of the sectarian spirit of Rome; but in that as in all other churches, individuals are better than their creed; and amidst gross error and the inculcation of a narrow spirit, noble virtues spring up and eminent Christians are formed. It is one sign of the tendency of human nature to goodness, that it grows good under a thousand bad influences. The Romish church is illustrated by great names. Her gloomy convents have often been brightened by fervent love to God and man. Her St. Louis, and Fenelon, and Massillon, and Cheverus; her missionaries who have carried Christianity to the ends of the earth; her sisters of charity who have carried relief and solace to the most hopeless want and pain: do not these teach us, that in the Romish church the Spirit of God has found a home? How much, too, have other churches to boast! In the English church, we meet the names of Latimer, Hooker, Barrow, Leighton, Berkely, and Heber; in the dissenting Calvinistic church, Baxter, Howe, Watts, Doddridge, and Robert Hall; among the Quakers, George Fox, William Penn, Robert Barclay, and our own Anthony Benezet and John Woolman; in

the Anti-trinitarian church, John Milton, John Locke, Samuel Clarke, Price, and Priestly. To repeat these names does the heart good. They breathe a fragrance through the common air. They lift up the whole race to which they belonged. With the churches of which they were pillars or chief ornaments, I have many sympathies; nor do I condemn the union of ourselves to these or any other churches whose doctrines we approve, provided that we do it, without severing ourselves in the least from the universal church. On this point, we cannot be too earnest. We must shun the spirit of sectarianism, as from hell. We must shudder at the thought of shutting up God in any denomination. We must think no man the better for belonging to our communion; no man the worse for belonging to another. We must look with undiminished joy on goodness, though it shine forth from the most adverse sect. Christ's spirit must be equally dear and honoured, no matter where manifested. To confine God's love or his good spirit to any party, sect, or name, is to sin against the fundamental law of the kingdom of God; to break that living bond with Christ's universal church, which is one of our chief helps to perfection.

(*To be continued.*)

UNITARIAN MISSIONARIES.

To the Editor of the Bible Christian.

DEAR SIR,—Having mentioned the subject of domestic missions in the former letters, I would now wish to call the attention of you and of my Unitarian brethren in Ireland to the subject of foreign missions; and in doing so, confess my inability to treat the question in the manner which one so important deserves.

If we view the conduct of the divine founder of Christianity, and of his apostles and other early disciples, we find that the first efforts were made among the Jews, their brethren at home; and their subsequent labours extended to countries on every side of Judea, although at no time were they carried to *very* remote districts; for as to St. Thomas visiting India, or St. Paul Great Britain, I think it very unlikely, and indeed our information thereupon is rather scanty, and not entitled to a very great share of cre-

dence. We see then that the Saviour preached the gospel to his countrymen only, and that his apostles at first did but the same, and afterwards when they received the divine command, scattering themselves about, yet confining themselves nearly, if not solely, to the eastern portion of the Roman empire; Paul, the most eminent, visiting Asia Minor, Greece, and Rome, countries comparatively near to each other, and whose people were the most enlightened in the world at that time. Let us take an example from them; let us first evangelize at home, and then let us extend our energies and exert them upon those most near to us and most enlightened. As a tree, or other plant, (say Botanists) first spreads its roots in ramifications innumerable through the soil in its own immediate neighbourhood, and when it finds itself cramped for exertion there, sends them forth upwards or downwards, or through ditches, walls, or other obstructions, to a fertile soil; so let Unitarians spread their broad principles through our land at first, and then leaving it to God's own time and providence to leaven the entire lump, let them extend them across the seas to those countries nearest to us, whose people possess minds prepared by civilization to receive them.

Let us try what country is likely to yield the greatest amount of fruitful remuneration for our labours; those which are nearest us are all and each of them fitted for our purpose; France, for instance, eminently so. Let us examine it. Never was it at any time the strongest hold of Catholicism; the spirit of the people often rebelled against the spiritual power of the popedom, and it was not until after the reformation had commenced, that the supreme Pontiff acquired any great power there. It was only then that their own monarch, Francis I. dare so far set himself against the hitherto powerful clerical party, as to declare that he "would cut off his own arm if he thought its blood were stained with the Lutheran Heresy, nay even his very children, if they entertained sentiments contrary to those of the Catholic Church." Such sentiments would not have been tolerated by the clergy before that time, but now they became more dependent on the Pontiff, and so remained until the revolution broke out, and in the course of time (extremes often meet), all the clergy were obliged to fly, or remain to be put to death without mercy: this

ended in the republicans, deists, and atheists of the time (A.D. 1795), setting up a statue of Reason as a goddess, and worshipping her in the cathedral in Paris. Here was the consummation of antichristianity. To do justice to Buonaparte, we gladly acknowledge his restoring Christianity to a place in the nation (in 1800), making it the state religion, but tolerating all others, and pronouncing their professors to be equally admissible to every civil and military employment. Here was a glorious recognition of liberty by a tyrant. Since then, Christianity is gradually recovering its sway, and (as stated in a quotation in my first letter) “the *religious* spirit is reviving, and were a simple and rational system of Christianity” preached, “I am persuaded that multitudes would embrace and openly profess it.” Here, then, is an ample field for us, “the spread of pure and undefiled religion in a country so intellectually civilized as France confessedly is.” France is, indeed, “intellectually civilized;” for, although a great portion of her people are in a state of ignorance, as regards education, yet her children have signalized themselves for their devotion to literature in general, and the arts and sciences. The lower classes have less need of our exertions than the upper; because, although in comparative ignorance, their faith in Christianity is greater. It is the middle and upper classes upon whom we should work, they who, disgusted with the absurdities of miscalled religion, and the trammels of unrestrained priestcraft, have been driven to Deism as a refuge. Among them, the Theophilanthropists arose some fifty years ago, men who professed to honour and worship God according to the example of patriarchal times and the light of reason, and to do the utmost amount of good to their fellow-men. They were the men who stood midway between Deism and Atheism on the one hand, and superstition and priestcraft on the other. But they wanted the heavenly light of Christianity, they abjured it, because they thought it unreasonable; they thought so, because they neglected to inquire into it, to examine it, and pick out the wheat from the chaff, the gold from the dross. But though that sect was scattered, the sentiments remain. Oh, that they were Christians! Unitarians! In France, the Government pays *all* the Clergy, so that according as new congregations rise up and require pastors, they have only to apply to

Government, who, if the inquiry be satisfactory, grant the money, &c. Yet, with all these advantages, the number of houses of worship of all denominations is in France very small, and the number of people (among all ranks) who frequent them, is but a part, a small part. The greater portion of these are Roman Catholics, but the protestants are numerous, and Unitarianism is professed in various places, and a few houses are decidedly Unitarian in principle and practice. Indeed, matters are going on satisfactorily, though slowly. The advent of a purer form and of the spirit of Christianity is evidently there. It is our duty to hasten the consummation,—our duty to them, our duty to ourselves; for if we strengthen their hands, we will naturally expect that when we require assistance, they will afford it to us. The root sent abroad by the tree contributes to its nourishment, by drawing supplies from the place where its most distant ramifications extend.

The spreading of Christianity in France, and other civilized portions of the world, would cost less time, and labour, and money, than among the heathen. There will be fewer prejudices and difficulties to overcome; but there should not, on any account, be the less zeal, nor would there, I think. The soil is more fertile, and we may expect a greater harvest. The French are a quick, intelligent people; they are likely to receive reasonable interpretations of Scripture, even the deistical portion of them. Rousseau himself acknowledged the majesty of Scripture, the purity of the gospel teachings, and the beautiful character of Jesus—the only teacher who ever appeared who practised all that he taught; and, as to the more ignorant portion of them, address their rational faculties in clear Scripture language, and they will embrace Christianity; (and when inculcating the doctrines of Christianity, let us not forget what is equally essential, the Spirit). Man is naturally a religious animal, and when he finds no faith within him ready formed, or easy of access, he commonly flies to the grossest superstition to avoid unbelief; he thinks it safer to believe too much than too little.

Much of what I have here said concerning France, applies to Germany and other countries of Europe, which are in that *transition* state, if I may use a geological phrase. But I think France best to begin with, and make it the centre of our operations. Though we should begin at

home, we should not always remain there; for next to my former motto, "Charity begins at home," I would wish to put the following motto, in order to avoid mistaking my sentiments, "Our country is the world, and all mankind our brethren." I remain, yours faithfully,

WILLIAM ANTISELL.

CORRESPONDENCE.

To the Editor of the Bible Christian.

REV. SIR,—May I request the insertion of a few observations in your useful periodical. I have observed lately in some of the respected ministers of our persuasion a deviation from Scripture language in their concluding benediction, for which I am unable to account. Instead of "Grace, Mercy, and Peace from God the Father, *and* the Lord Jesus Christ," they say, "*through* the Lord Jesus Christ." Even this language admits an agency in Christ; for if these blessings come to us *through* him, he must have something to do in the conferring of them; why then deviate from the uniform and correct language of the apostle in the introduction to every one of his epistles. It is manifest, to me at least, that the apostles believed Jesus to be present with his church. The language of Scripture is, "that for the sufferings of death, Jesus was crowned with glory and honour,"—"that he was constituted Head over all things to his Church,"—"that he is ordained to be the Judge of the living and the dead;" because he was the son of man, and therefore more fully aware of our infirmities and frailties, and more likely to make due allowance for them. If he is to be the Judge of all men, must he not have an intimate knowledge of our thoughts, words, and actions? This, it has been said, is to assign to Jesus the attributes of Deity. I think not; for whatever the power, it is *derived*, and, I conceive, limited *to this world*, which constitutes the distance, almost infinite, between him and the Being whose presence pervades and sustains *all* worlds. There is no power possessed by Jesus which God might not have conferred upon a human being. How, indeed, is the Infinite Spirit to manifest himself to the human race, but in one of three ways,—by his works, by his word, or by his representative, which Jesus is. That

Spirit which is present in every part of the boundless Universe no man hath seen, or can see, save in the face of Jesus Christ, who is the brightness of his glory, and the express image of the divine perfections. Paul, in his first Epistle to Timothy, chap. vi. 13, says, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who, before Pontius Pilate, witnessed a good confession," &c. Pliny, writing to the emperor respecting the Christians of his day, says they sing hymns to Christ as to a God. I doubt not the first Christians, persuaded of his invisible presence, payed him a kind of inferior homage, as expressed in the beautiful language of the litany, to which the Trinitarian prefix and affix seem to me to have been afterwards added, and to be wholly inconsistent with the body of the address.

If these observations appear not unsuitable to the pages of the Bible Christian, by inserting them you will oblige your friend and brother in Christ,

Glasnevin.

JOSEPH HUTTON.

INTELLIGENCE.

COURT OF CHANCERY, IRELAND.

CASE OF THE GENERAL FUND.

THIS case, similar in its principle to that of LADY HEWLEY, in England, came on for hearing in the Irish Court of Chancery during the last term. The following Report of it, we take from the columns of the *Belfast Commercial Chronicle*, to which it was furnished by a correspondent. It is necessary to add, that the Report appears to have been drawn up by some zealous partisan of the relator; and therefore cannot be expected to set forth the case of the defendants as fully or favourably as might have been desired: but no other Report having appeared, we are unable to supply its deficiencies or correct its mistakes.

The ATTORNEY-GENERAL, for the relators, stated that this was a suit instituted to compel the execution of certain trusts connected with a Fund, called the General Presbyterian Fund, which had been established in Dublin, for the promotion of the worship and principles of Protestant Dissenters. He said, that during the time of the Commonwealth, several divines belonging to the puritan party had settled in Dublin and the south of Ireland, and that they all were persons professing Trinitarian doctrine, and licensed only such ministers as professed that doctrine. But in the 17th and 18th of Charles the Second, the Irish Act of Uniformity was passed, which rendered Diocesan Episcopalian ordination necessary; and, on the passing of that Act, several non-conforming

ministers in Dublin, with parishioners attached to them, erected in Dublin five meeting-houses, viz. Wood-street (since removed to Strand-street), Cook-street, New-row, Plunket-street, and Mary's-abbey. Shortly after the time of passing the Act of Uniformity, the Rev. Stephen Charnock, Fellow of Trinity College, Dublin, assisted by Rev. Edward Veale, T.C.D. took charge of the Wood-street congregation; the Rev. Dr. Samuel Winter, Provost, T.C.D. and Rev. James Mather, F.T.C.D. took charge of the New-row congregation; the Rev. Edward Beynes and Rev. Dr. T. Harrison took charge of the Cook-street congregation; the Rev. Robert Chambers and the Rev. Robert Norbury, F.T.C.D. took charge of Plunket-street; and Rev. W. Jayne, of Mary's-abbey congregation. All of these were celebrated divines, and had been beneficed clergy; and now, on the passing of the Act of Uniformity, formed themselves into a Presbytery, but were all professors of Trinitarian doctrine. Between 1665 and 1735, a number of Trinitarian preachers successively occupied the meeting-houses, many of whom were celebrated divines, and have published works now extant; but in the year 1702, the Rev. T. Emlyn, minister of Wood-street, held Unitarian doctrines, and was removed for that cause from his pastoral charge, by the Dublin Presbytery; and was prosecuted by government, found guilty, and sentenced to fine and imprisonment, for writing a book impugning the Deity of our Lord Jesus Christ. In 1710, the deed which was the ground of the present suit, was made by Sir Arthur Langford, James Damer, Esq. and others of these Presbyterian congregations, who associated and raised a fund for the purposes of the deed, which runs thus—“*From a pious disposition and concern for the interest of our Lord Jesus Christ, and the welfare of precious souls, we have designed and intended to set on foot a stock, or fund, for the support of religion in and about Dublin, and the South of Ireland, by assisting and supporting the Protestant Dissenting interest,*” &c. In consequence of this, a fund was raised, the several meeting-houses built, and several properties purchased (the income of which appears to be now about £700 per annum), Sir Arthur Langford giving £5000, Mr. Damer £500, and others in proportion. The Attorney-General, after stating various other facts of the case, and the admissions in the defendant's answers, argued, that as it would appear from the evidence that the originators and founders of this fund, and all the original ministers, were Trinitarians, and Emlyn expelled for turning out to be an Unitarian, and that the present defendants, sought to be removed from the trust and from benefiting by it, were Unitarians, and as nothing appeared on the face of the deed expressive of doctrine except the words “*interest of our Lord Jesus Christ and the welfare of precious souls,*” the objects of the trust must be Trinitarian; for nothing could be conceived more contradictory to common sense, or repugnant to a rational understanding, than to raise a fund and endow a charity for the purpose of maintaining both Trinitarian and Unitarian doctrine at the same time. And in support of this, he referred to the answers of the defendants, and the proofs of the doctrines of Unitarianism, to show how contradictory and completely opposed these two kinds of doctrine are to each other.

MR. EDWARD WRIGHT next read the proofs of the plaintiff's case, which are too numerous to be reported, but which consisted chiefly of admissions in the defendant's answers that they were Unitarians—of the works of the various ministers, as Charnock, Winter, Choppin, and others of the early non-conformists, to prove them Trinitarians—and of the Bible Christian, the improved version of the New Testament, and sermons and works by Drs. Drummond and Armstrong, in proof of their being Unitarians, as well as of what Unitarianism is; and also to prove that Sir Arthur Langford and Mr. Damer were both members of the Irish Parliament, as well as Justices of the Peace, which proved that they must at that time have been Trinitarians.

Amongst the proofs read, was a hymn-book published in the year 1703, and approved by Thomas Emyln, who, at that time, had not turned out an Unitarian; and the portion read was the following verse of a hymn:—

Justly is our Redeemer called
The blest Immanuel,
For now the glorious Deity
In human flesh does dwell.—page 23;

with an explanation, in the appendix, of the word "Immanuel," according to the Orthodox or Trinitarian doctrine. Another proof produced was—"Harrison's Divine Logic," containing the following passages read:—

"Hereby shalt thou know that He (the Holy Spirit) is God indeed, equal to the Father and the Son; and that though all the world should conspire against him to un-God him, yet shall his invincible patience and insuperable good-will raise an everlasting pillar of witness in thy bosom; let all who will, cast him off, He should be thy God for ever; 'who is a God like unto thee, pardoning iniquities,' is equally true of Father, Son, and Holy Spirit."—P. 74.

Another document read, which created some merriment, was a letter of King William the Third, in favour of the Presbyterians, to the famous Duke Schomberg.

MR. HOLMES, on behalf of the defendants, objected to much of the evidence, which was, however, received, subject to argument; and the plaintiffs withheld a portion of their evidence for a rebutting case.

MR. SERGEANT GREENE, on behalf of the defendants, contended that there had been no misapplication of the trust funds at all, and no misconduct on the part of the trustees; but that the charity had been fairly and impartially administered, without regard to whether parties were Trinitarians or Unitarians, which defendants contended was the true construction of the trust. The defendants admitted by their answers that they were Unitarians, but insisted that they were also "*non-subscribers*," and that *non-subscription*, and not doctrine, whether Unitarian or Trinitarian, was the original bond of union between the subscribers to the fund at first; and that subsequently money had been subscribed by various persons of all creeds, and become blended and mixed with the original fund.

THE LORD CHANCELLOR—But you always preach Unitarian doctrine.

MR. SERGEANT GREENE—Yes, and for nearly a century.

THE LORD CHANCELLOR—Well then, how is this executing the trust? If you preached one day Trinitarian, and the next day Unitarian, and so on, every body might be satisfied—but a man goes to hear what he believes, and you preach Unitarian doctrine always?

MR SERGEANT GREENE—Yes, my Lord; but we contend that the proper view of the trust is merely that a man be a non-subscriber—and that the trustees have no right to ask what a man's doctrine may be, if he simply declare that he is a Protestant Dissenter, and refuse to subscribe or declare his sentiments as to doctrine; and that, therefore, there has been no mis-execution of the trust—in order to settle which we must refer to the deed.

THE LORD CHANCELLOR—Yes, if you please, Mr. Sergeant; bring up your argument to the deed, and I shall hear the cause further on Wednesday morning, for it is now late.

SECOND DAY, WEDNESDAY, 26th JANUARY.

MR. SERGEANT GREENE, on behalf of the (Unitarian) defendants, resumed his argument upon the construction of the original trust deed of 1710, and contended that although the majority, or the entire, of the contributors to the fund, and of the trustees of that deed, and of the ministers and congregations, originally were Trinitarians, yet that *doctrine*, whether Unitarian or other doctrine, was not their bond of union, but *protection against prosecutions* on account of religious opinions; and that, therefore, the proper objects of the trusts of the deed were not Trinitarians merely, but *all classes of Protestant Dissenters who might be subjected to prosecutions*, according to the following words of the deed itself:—"Assisting and supporting the Protestant Dissenting interest against unreasonable prosecutions, some of which they have been lately exposed to, contrary to her Majesty's sentiments, publicly declared."

LORD CHANCELLOR—What public document is relied on to show the Queen's approbation of the Presbyterians in Ireland!

MR. SERGEANT GREENE—The Queen's letter to the Lord Lieutenant (Earl Wharton), which states "Her Majesty's fixed resolution, that as her Majesty will always maintain and support the Church as by law established, so it is her royal will and intention, that the Dissenters shall not be persecuted or molested in the exercise of their religion."—(*Lord Wharton's speech, Lords' Journals, 30th Aug. 1709.*)

LORD CHANCELLOR—What do the defendants say as to the name, "Our Lord Jesus Christ?"

MR. V. BROOKE, Q.C. (of Counsel for relator)—I don't find them use the term—I find "Christ," and "Jesus," and "Jesus Christ."

MR. HOLMES—If you will glance any day, Mr. Brooke, into Eustace-street Chapel, you will there find the words "Our Lord Jesus Christ" constantly used: and they *are* used by the defendants here in their answer. The English Unitarians, my Lord, are generally *Socinians*—the Irish are *Arians*, and don't object to the term.

MR. SERGEANT GREENE continued then to argue strongly, and at great length, that the nature of this fund was—that it consisted of subscriptions liable to be increased by further additions and

accumulations: that the nature of the deed and the object of the funds being the *protection of the Protestant Dissenting interest*, it was perfectly consistent that the contributors should be Trinitarians without requiring those who were to be benefitted to be Trinitarians also: that there was, on this construction of the deed, no ambiguity on its face to warrant the introduction of parole evidence to explain the terms of it, which were plainly, that any persons might contribute to its object who protested against subscriptions, declarations, creeds, confessions, and all human contrivances and expositions, and who wished to protect themselves and others: and, therefore, that it would be a manifest inconsistency, a strange argument, and a vital variance from the spirit of the deed, to say that its proposed object was to protect non-subscribing Dissenters, and yet to say also that unless you subscribe or declare your opinions you shall not be benefitted by this fund and deed. This case also was obviously very distinguishable from the case of *Dill v. Watson*, in the Court of Exchequer, and from *Lady Hewley's* charity case: in those cases the object of the donor was perfectly plain, his opinions and his intention to promote these opinions beyond doubt; that object was expressed on the face of the deed, and there was no liberty to deviate; but here, on the contrary, the object in this case is described to be to vindicate Protestant Dissenters—the scope of this deed is wholly different from those.

LORD CHANCELLOR—I don't quite understand your argument. The general object in the *Lady Hewley* case was quite as clear as here, yet parole evidence to explain the deed was received by the Vice-Chancellor—again by Lord Brougham—again by Lord Lyndhurst. What is your distinction?

Mr. Sergeant GREENE—The terms in *Lady Hewley's* case are ambiguous, here they are not; therefore, in that case parole evidence was necessary—here not. "*Protestant Dissenters*" are those who dissent from the *Established Church*; and it would be unreasonable to suppose their meaning to be, that besides being Dissenters they must also profess a particular creed as Trinitarians.

LORD CHANCELLOR—Our knowledge of human nature might teach us that there would be nothing extraordinary in that. But let me understand your argument. Your proposition is, that I am at liberty to admit parole evidence, to show that "*Protestant Dissenters*" are dissenters "*from the Established Church*," but not to show that they are Trinitarians.

Mr. Sergeant GREENE—I don't mean to say that parole evidence is admissible at all.

LORD CHANCELLOR—Then the deed speaks for itself.

Mr. Sergeant GREENE—We say so.

LORD CHANCELLOR—I can't tell, sitting here, who "*Protestant Dissenters*" may be?

Mr. Sergeant GREENE—Any person who was liable to prosecutions.

LORD CHANCELLOR—There must be some test; show me some distinction. In *Hewley's* case, the words were "*godly ministers of Christ's holy Gospel*;" in this case, what am I to do with the first words of the deed, viz.—"from a pious disposition and concern for the interest of our Lord Jesus Christ, and the welfare of precious

souls." Must I give no force to these words? Must I include all who call themselves "*Protestant Dissenters?*" What, suppose they had no "*pious disposition?*"—no care for "*the interest of our Lord Jesus Christ?*"—no concern for "*the welfare of precious souls?*"

MR. SERGEANT GREENE—That would be for the discretion of the trustees.

LORD CHANCELLOR—Then there is a discretion, and some confession of faith or something very like it after all.

MR. SERGEANT GREENE—Another distinction between this case and Lady Hewley's, is, that she had defined the proper objects of her bounty, and imposed a subscription to the Creed, the Lord's prayer, and the Ten Commandments—the argument in that case was the same as ours, but was rebutted by that provision, whereas our argument is not liable to be so rebutted. Another and important distinction is, that in all these cases the fund was the gift of an individual donor, and limited at his or her will; but here the fund is mixed, therefore on the construction sought to be put upon this deed, it would have been necessary to inquire from every individual, offering to subscribe at any time, what his religious belief was, which would be unspeakably inconvenient, and, therefore, no inquiry as to doctrine could be contemplated.

LORD CHANCELLOR—How do the pleadings stand in this respect? Do you allege in your answers, that these founders of this charity were indifferent as to doctrine? You are aware that whether the fund be one sum given by an individual, or made up of numerous trifling subscriptions, it is quite immaterial. In the case of the Attorney-General v. Pearson, it was a chapel, and the fund was of pew rents, and the holder of one pew filed the information, alleging that different doctrine was preached.

MR. SERGEANT GREENE—Suppose we had subsequently subscribed £500, which became mixed up with this fund?

LORD CHANCELLOR—Then, upon showing that fact, you might be entitled perhaps to receive back your £500; but you have shown nothing of the sort.

MR. SERGEANT GREENE—Another important feature here is, that in England the first Toleration Act expressly excluded the deniers of the doctrine of the Trinity from the benefit of its provisions; whilst here we had no Toleration Act until the 6th Geo. I. chap. 5; so that the Dissenters here, whether Trinitarian or deniers of the Trinity, were equally amenable to State prosecution, and, conscious of this, associated together. In the English cases, and in the Clough case here, great stress was laid upon the state of the law at the time of the deeds being made. There were two classes of Dissenters in England, one legal and one not, and a deed could only be made to the former; but when this deed was made, both parties were amenable to State prosecution, and only protected by the Crown precariously.

LORD CHANCELLOR—Then, do you say here that these trusts are void altogether?

MR. SERGEANT GREENE—No, certainly not. Again, in the Clough case, that congregation belonged to the Synod of Ulster many years before the execution of the deed; and the Synod had, previously to that deed, put forth the Westminster Confession of Faith

and required subscription; so that the donor there being an individual, gave to a particular congregation, professing particular principles, which is quite different from the present case. Now, if parole evidence is to be admitted to explain this deed, it must be admitted that the paramount object of these parties was "*non-subscription*," and not "*doctrine*."

LORD CHANCELLOR—Do you mean then to say, that the Synod of Ulster is absolutely excluded from participating in this trust?

Mr. Sergeant GREENE—No.

LORD CHANCELLOR—Then what you mean to say is this—You don't object to a man being a "*subscriber*"—you only refuse to make any inquiry whether he be a subscriber or not?

Mr. Sergeant GREENE—Just so.

LORD CHANCELLOR—Then I don't see that they allege here "*subscription*" to be necessary—they only allege "*doctrine*" to be necessary—and subscription is only one mode (*a plain one*) of proving "*doctrine*." If a man subscribe a confession of faith, there is an end to any further inquiry about his doctrine; it saves all trouble.

Mr. Sergeant GREENE—But we allege this trust could be executed without any reference to doctrine.

LORD CHANCELLOR—I am afraid the application of the fund would very much depend upon the religious opinions of the trustees for the time being.

Mr. Sergeant GREENE then proceeded to read, at considerable length, from the works of the founders of the fund and the first ministers, Boyce, Craighead's Sermons, Choppin, and others, various extracts, to prove their firm adherence to the principles of non-subscription; and after lengthened remarks, of no public interest, upon some of the details of the case, he concluded a most able argument, of above three hours' duration, of which the foregoing is not even a sketch.

The LORD CHANCELLOR—I understand the author (Boyce) to speak very strongly against "*tests*." But then I understand him also to speak very strongly as a Trinitarian. He talks of "*the Faith*"—he declares his own sentiments—he speaks of "*Essentials*"—and in the very passage you quote, he says, while contending against creeds and tests, that it is sufficient if a man "*express his faith in any words*." He was equally for true doctrine as he was against tests, and he would not have admitted an Unitarian. So here I don't understand the relator's Counsel to rely upon or insist upon subscription, but merely to insist upon the doctrine—the Essentials—the Faith—of which subscription is merely one evidence.

Mr. JOHN ARMSTRONG then read the (Unitarian) defendants' proofs, which were chiefly the books from which the foregoing extracts were read—the Wills of Sir Arthur Langford and of Mr. Damer—proofs that the trustees had always impartially administered the fund without reference to the religious opinions of those deriving benefit from it; proofs that the Synod of Munster is a non-subscribing Synod, as also the Dublin Presbytery—that Unitarianism was the doctrine of the Eustace-street and Strand-street congregations for nearly a century back—that the bond of

union of the Strand-street and Eustace-street congregations is "*non-subscription*,"—and voluminous records too numerous to mention.

In the course of the proofs it appeared that Summerhill congregation was endowed by the will of Sir Arthur Langford (a Trinitarian), and that Unitarian doctrine is now preached there. But Summerhill is not a subject of inquiry in the present suit.

All the (Unitarian) defendants' proofs were not produced this day, and the court adjourned.

THIRD DAY, THURSDAY, 27th JANUARY.

This important and interesting case was resumed this day at the sitting of the court. The Court of Chancery was much crowded, and in the gallery were several ladies

Mr. J. ARMSTRONG and Mr. HUTTON, for the Unitarian defendants, continued to produce their proofs, which consisted of many volumes of sermons—nine volumes by one author, and other works; from which passages were read, chiefly to prove the Unitarianism of the doctrines taught in the two congregations; and from the works of Boyce, Choppin, and the early non-conformists, extracts to show their non-subscribing opinions; and other evidence to show the *Regium Donum* was now distributed between both Unitarians and Trinitarians without distinction. Amongst other proofs read, was Dr. Drummond's description of Unitarianism; which the Lord Chancellor said "was no description; and that the same was offered by Mr. Welbeloved in the English cases, who strung together a parcel of texts of Scripture, but that don't prove what your opinions of those texts are." Also a sermon of Dr. Armstrong's was produced and read, which the Lord Chancellor desired to see; and it being then objected by Mr. Hutton that those were only Dr. Armstrong's individual opinions—

The LORD CHANCELLOR—What evidence is it then? I don't want to know what Dr. Armstrong's or any other person's mere opinions are; I thought you were giving evidence of the doctrines taught in these congregations?

Mr. JOHN ARMSTRONG—The doctrines in that book are the doctrines of the congregation.

The LORD CHANCELLOR—Well, then, that is evidence, and let me see the book.

The evidence of the Unitarian defendants then closed at about twelve o'clock.

Mr. EDWARD WRIGHT then, for the relator, produced the evidence which had been reserved as a rebutting case, to show that from 1691 to 1726, the Dublin congregations were in connexion with the Synod of Ulster; and that Abernethy, Arbuckle, and others, had attended the Synod's meetings regularly, or were regularly excused; and had exercised their rights as members; and that when the pacific act was passed and subscription required, Mr. Boyce and Mr. Choppin entered a protest against particular votes, but not against subscription. Extracts from Abernethy's "*Seasonable Advice*," published in 1722; and from his defence of the "*Seasonable Advice*," as published in 1724, with a preface to the one, and postscript to the other, by Boyce, Choppin, and Weld,

were read to show that these persons were only against *forced subscription to any pre-composed form*, but were in favour of a *declaration of faith in each person's own words*. This rebutting case of evidence was very voluminous also, and occupied considerable time, and concluded with proving the Westminster Confession of Faith, and the Thirty-nine Articles of Religion.

Mr. PEEBLES, with whom was Mr. JAMES GIBSON, for some of the Trinitarian defendants, stated that his clients concurred in the objects of the relators in this suit, and did not agree with the Unitarian defendants, and submitted all questions to the court. They also differed from the Unitarian trustees in respect to Mr. G. Matthews' offer of £100, which they considered ought to have been accepted, and Mr. Matthews admitted as a trustee.

Mr. ISAAC BUTT, for some other Trinitarian defendants, also concurred with the clients of Mr. Peebles and Mr. Gibson, and with the relators in this suit, as to the main subject; but they differed on the point of receiving Mr. Matthews' subscription of £100, and admitting him as a trustee, because he claimed it as his right and did not leave it to their discretion.

Mr. Sergeant GREENE begged to say, that there were four Trinitarian defendants who joined with his clients, the Unitarian defendants.

The LORD CHANCELLOR—What; they think that both Trinitarians and Unitarians are the objects of this fund, and both doctrines?

Mr. Sergeant GREENE—Yes, my Lord, they agree to both.

Mr. Sergeant WARREN then replied for the relator, in a most eloquent and able argument of two hours' duration; contending that it was necessary, upon the defendants' own case, to have resort to extrinsic parole evidence, to explain the deed: they themselves were obliged to resort to extrinsic evidence, to prove that the words "*Protestant Dissenters*" meant Presbyterians; and, therefore, we contend that those other important words which commence the deed, viz.—"*out of a pious concern for the interest of our Lord Jesus Christ, and the welfare of precious souls,*" must be so explained also.

Mr. HOLMES—Lest my learned friend should misconceive us, I beg to say that we contend that the term "*Protestant Dissenters*" is perfectly plain, and needs no evidence to explain; but only if your lordship should think it does, then we show by evidence what has been proved.

Mr. Sergeant WARREN contended, that the first thing apparent on the face of the deed was an *intention* to promote religion, and that this fund was to be the *means* of doing so, by protecting "*Protestant Dissenters*," and by other acts. That to promote religion was the primary object, and it would be necessary to understand what religion was. That no argument had been adduced on the other side, to show what was the ordinary meaning of "*Protestant Dissenters*" in 1710—no shadow of proof of that; but they allege that it is so plain, your lordship can, and may, and

must collect its meaning from the deed itself, whilst yet they go on to restrict and to cut down the general term "*Protestant Dissenters*," and to insist that it only means Presbyterians. Why not other sects? Why not Quakers? The Toleration Act of Geo. I. for the relief of Protestant Dissenters, makes no distinction of Presbyterians; and so far from being able to confine the term "*Protestant Dissenters*" to the Presbyterian body, and under the shelter of that to lay claim to this fund or to a share of it as Unitarian Presbyterians, the Unitarians were not recognised as Protestant Dissenters at all, but are described as "*persons who deny*" the deity of our Lord Jesus Christ, and are exempted from the benefits of the Act. I challenge (said the learned Sergeant) my learned friends on the other side, to produce any public act, or document, or proof of any sort, that "*persons who deny*" the divinity of our Lord, are recognised as Protestant Dissenters. On what ground then is this term to be confined to Presbyterians? It is said the twenty-seven trustees and other persons originating this fund were Presbyterians, therefore Protestant Dissenters are Presbyterians. Then we say that to prove this, my Lord, you must go out of the deed—you must go elsewhere for evidence; and then their argument is ours—we say these twenty-seven persons are all proved to be *Trinitarians*—persons who hold religion not to be mere matter of opinion, but to consist of essentials to salvation—persons who were zealous for the faith; and nothing can be more absurd than to say that twenty-seven persons so agreeing should create a fund to impugn that very faith which they declare essential to salvation. But what is the argument on the other side? Their bond of union is proved to be a bond of disunion. They united to abjure tests and subscriptions; and from the first until now, we find two of the congregations, in connexion with the Synod of Ulster, and their ministers subscribing the Westminster Confession of Faith. They say, and say *upon oath*, that the only fundamental principle and their bond of union is, 1st, the rejection of human authority; 2d, the rejection of human creeds; and, 3d, the sufficiency of Scripture. And I say, my Lord, that the person *who recognizes no fundamental principle* but the rejection of human authority and human creeds, is unworthy of the name of a Christian. No rational being could say that this was the fundamental of Christianity. As to rejection of human authority and human creeds, except as founded on the Bible, we reject and disclaim them as fully as the highest flights of Unitarianism can. The Church of England, by her articles, disclaims all creeds or declarations of faith, except as founded on and proved by Holy Scripture; and we further admit the sufficiency of Scripture to salvation, not as the Unitarians do, bringing their reason to examine Scripture, and rejecting whatsoever they find contrary to the foregone conclusions of their fallible understandings, but submitting our reason to the *Word of the Lord*, as we have it happily in the authorised version, and not, as is boasted of by a publication of Dr. Drummond's, which has been proved, in that improved version which he contrasts with ours, when he says "*We have not the Holy Scriptures through the impure conduit of the authorised translation.*"

The learned gentleman argued this part of the case very forcibly and at some length, criticising the improved version and the rejection of parts of Scripture, and explaining away other parts in notes, and then went on to argue that whether or not the bond of union were a fundamental principle, it had proved no bond of union at all, but of disunion; since, from the first, two congregations had joined the Synod of Ulster, and of the other three, some had subscribed confessions, and others had declared, which he contended was a distinction without important difference, and, from a sermon of the Rev. Dr. Bruce, argued that it was always customary at ordinations to make a confession of their faith. And he then went on at great length, and with great force, to show, from the works of Boyce, Choppin, Craighead, and Weld, that the points in difference were not mere speculative opinions, but what they considered the "*great truths*," the "*essential and vital elements of Christianity*," the "*only solid ground of a sinner's hope*," viz. the essential deity of our Lord Jesus Christ: whether on the occasion of ordaining "*faithful men*," or of defining the proper terms of Christian communion. The learned Sergeant then argued at some length as to the case of Emlyn, who was tried in 1702, and who it was boasted by Dr. Drummond, had the boldness to stand *alone* in his opinions. Boyce and the other Non-conformists sympathized with his sufferings, but most distinctly and repeatedly repudiated his doctrine. This was in 1702. The deed was in May, 1710, and the address of the Lords in answer to the Queen's letter, which letter was dated 8th April, 1710, had reference to some prosecutions then recently had against some Presbyterians who had recently set up a meeting in Drogheda. It was evident, therefore, that the prosecutions of Protestant dissenters referred to in the deed, and for which this fund was partly subscribed, were those prosecutions of the Presbyterians in Drogheda *then recently* made as described in the deed, and with whom, as Trinitarians, they sympathized—and not to the prosecution of Emlyn, which took place eight years before, and who, by the common law of the land, was guilty, as a denier of the deity of our Lord, and with whom they did not coincide in doctrine which they considered vital and essential to the faith. The learned Sergeant concluded a most forcible and lengthened argument by submitting that his clients were entitled to the relief they prayed, and to have the Trustees removed and the fund properly appropriated.

Mr. R. MOORE, Q.C. for the defendant stated, that he would very briefly trespass on the Court, as he was not at all conversant with the matter of the controversy and the mass of evidence which had been adduced on both sides, and as he was to be followed by Mr. Holmes who was so perfectly conversant with all the subject. The learned counsel then stated that there was no ground for charging personal misconduct against the trustees.

The LORD CHANCELLOR — I don't understand there is the slightest charge of the sort; there may be a misconstruction of their duty and it may turn out that they must be removed for such

misconstruction, but I don't know that there is any personal charge against them.

Mr. Sergeant WARREN—Not the least, my Lord.

Mr. MOORE, Q.C. stated that such a clear exculpation of his clients from any personal imputation was exceedingly satisfactory, and proceeded to argue, that the objects of the deed of 1710 were various:—first, to protect Protestant Dissenters—secondly, to educate youth designed for the ministry—thirdly, to assist poor congregations—and, fourthly, for other useful and pious ends. And, in respect to the first object, he denied that deniers of the deity of our Lord were amenable to common law indictment at the time, and that, therefore, they did not form any class of persons distinct from Protestant Dissenters; and to prove this, he cited a case where Lord Brougham had compelled a defendant to answer a bill which charged him with being a denier of the deity of our Lord, and which he had refused to answer, upon the grounds that he was then indictable at common law for that offence.

The LORD CHANCELLOR—I rather think that Lord Brougham compelled his answer upon the grounds, that he could never be indicted for that which he had been thus compelled by the Court to avow.

Mr. MOORE, Q.C.—At all events, the Court has no right to qualify the words "*Protestant Dissenters*" with the further opinions of Trinitarians. And with respect to the objection as to Quakers, I respectfully submit that there is a criterion in the deed which would exclude Quakers. I find limitation to Protestant Dissenters, who had a *succession of ministers*. The Learned Gentleman then proceeded to argue very strongly, that all Protestant Dissenters, and not Trinitarians nor Presbyterians merely, were the objects of the trust; and that if it were proposed to give evidence of the opinions of the founders, they should not limit the enquiry to Trinitarianism. But further, that no such evidence could be admitted; for even if a declaration of his meaning of the word "*Protestant Dissenter*," were proved to have been made by any one of the original Trustees, it could not be received—therefore much less could his opinions collected from his written works.

The court then adjourned.

FOURTH DAY—FRIDAY, 28th JANUARY.

Mr. HOLMES, for the Unitarian defendants, at the sitting of the Court, commenced an able and eloquent speech of nearly two hours' duration, to which no sketch can do justice. He argued against creeds and confessions in general: that they were the very principle of Popery, and only differed in degree. Papists exclude the Bible, and Protestants say they admit it; but at the same time require you to adopt *their construction* of its contents; and it is alleged that they are the only true Protestants who adopt such constructions: whereas, we (the Unitarians) are the only true Protestants who protest against all such impositions on the human understanding and liberty of conscience. Nothing, urged the

learned gentleman, can be or has been more injurious to the cause of true religion than the adoption and the enforcement of such human constructions of the contents of Scripture. He then particularly referred to the Westminster Confession of Faith, which had been proved in this cause, and quoted the article on the Trinity, and also the article on Predestination; and with respect to the latter, particularly, he insisted with great earnestness that it struck at the root of society itself, and of all moral obligation. It tells you that certain angels and men are predestinated to destruction everlastingly, *do what they will*; and others to salvation, *do what they will*. Such doctrine strikes at the root of the moral principle in man, and takes away the rule of moral conduct, and it is presumption in any man, or men, or synod, to prepare and impose such constructions of Scripture truth, on their fellow-men; and, therefore, I respectfully say, urged the learned gentleman, that no Court of Justice, unless coerced, will ever sanction the principle of such creeds and confessions as these, or declare subscription to them necessary. He then adverted to the article on the Civil Magistrate, and to those on the power of the keys, and officers of the Church, and strongly argued that those parties who deny to the civil magistrate the power of the keys, yet take it to themselves, and claim the power of absolution, and of opening or shutting the kingdom of heaven, which is but the creation of many Popes instead of one. My clients, said the learned gentleman, are the only true Protestants, who protest not only against one Pope, but against all these Popes, and creeds, and confessions, and temptations to hypocrisy. What did the great Lord Chatham say with respect to the Church of England? Why, that she had a Catholic liturgy, Calvinistic Articles, and an Armenian clergy. Where then was the use of subscription? We think it the only safe way to subscribe to the Scripture itself.

THE LORD CHANCELLOR—That was just what Mr. Wellbeloved did! When asked his opinion, he replied in texts; so that you can never get at what a man thinks in this way. If he always spoke nothing but texts, it might be all very well.

MR. HOLMES—We don't object to any one's declaring their opinions—nay, we consider it the bounden duty of every one to inquire and to receive instruction; and I for one, said the learned gentleman, shall feel obliged to any man who will convince me that I am in error. But creeds and articles, and confessions and subscriptions, only keep men away from the truth, and make them rest in something short of the Bible.

He then proceeded to argue, that if his clients were Christians and Protestants, they were within the meaning of the deed;—that the word Dissenter did not imply doctrine, but merely difference from the Established Church, not relatively to doctrine, but to church government and articles; and in particular from one article, which seemed to give authority to the church in matters of faith;—that a Dissenter from the Established Church might either agree or disagree in doctrine with another Dissenter, and hat, therefore his clients were Protestant Dissenters within the

meaning of the deed. If not, a difficulty would arise; and the Court might be obliged to send an inquiry into the Master's office to ascertain who were and who were not Protestant Dissenters.

The LORD CHANCELLOR—I shall send no such inquiry to the master. I see *no necessity for that*; I shall decide myself.

Mr. HOLMES then proceeded to argue upon the various Acts of Toleration, and, in particular, upon the 6th Geo. 1. chap. 5, which had been relied on to show a distinction between "*Protestant Dissenters*," as such, and "*persons who deny*" the divinity of our Lord Jesus Christ. This Act was passed in 1719, nine years after the deed; and it only exempts from its benefits, not those who are Unitarians in private, but those only *who, in preaching or writing*, openly deny the Trinity. This is the 10th section. On the other hand, persons who *profess* Popery are exempted from the benefit of its provisions; but not persons who *profess* Unitarianism. It was perfectly legal to congregate and worship as Unitarians; but only not so to preach or write publicly against the Trinity as in the 39 Articles. And now all such distinctions are happily done away; and it is lawful to preach or teach as we please. He then proceeded to show, from various Acts of Parliament and law cases, that Unitarians were held to be legally described as "*Dissenters*;" and that, in this case, the relators don't deny them to be Protestant Dissenters, but allege that they must be also Trinitarian Protestant Dissenters, or they are not the objects of this deed. If such were the thoughts of the founders of this charity, how simple would have been the proviso for them to insert—"provided always such Protestant Dissenters be Trinitarians." But now they call upon your Lordship to insert that proviso, which the original donors thought proper to omit, and to add your Lordship's limitation to the original deed. And it could not be alleged that they overlooked this matter, for their attention had been pointedly called by Emlyn's case, then very recent, to the fact of the existence of this diversity of doctrine amongst Protestant Dissenters. But their object was to advance *the great cause of Protestant dissent—the cause of non-subscription to creeds and articles to fetter the right of private judgment*, and therefore they carefully abstained from those further additions or limitations which your Lordship is now called on to introduce. The learned gentleman then proceeded to argue upon the well-known text in the first epistle of John. chap. v. verse 7, which he now alleged was admitted to be spurious by the best critics, but was then believed to be genuine, and *non constat*, but if many of the founders of that charity had been aware of that fact, they might have altered their belief. He then relied upon the general argument already referred to by the various counsel as to the admission of parole evidence extrinsic to the deed which, he contended, his Lordship could not admit. That the deed speaks plainly,—of the term "*Christian*" there is no doubt,—of the term "*Protestant*" no doubt,—of the term "*Dissenter*" no doubt. If the Unitarians be Christians, and Protestants, and Dissenters, what right has this court to go further, and to say, that because they are not Trinitarians also, they are not within this deed? To confine that which the makers of the deed have not confined? To add that proviso which they have not added? and to exclude those

whom they have not excluded? The learned gentleman concluded a most forcible and eloquent appeal, by submitting that his clients were within the deed, and that the information ought to be dismissed.

Mr. W. BROOKE, Q. C. for the relators, commenced the general reply, by stating that he might pass by the most part of his learned friend, Mr. Holmes's, argument as quite beside the case. It is no part of our case that subscription is necessary; it is no part of the information that it is required. Again, it is no question whether Unitarians be or be not Christians; he was spared all pain of such a question as that: the word in the deed was not "*Christian*,"—the words relied upon on the other side were "*Protestant Dissenters*;" but he contended that the support of Protestant Dissenters was merely accessory, and by no means *of the substance of the Trust*. In the first few lines of the deed, the substance of the trust was expressed, and its expression recurs again and again; and those first words are the very spring and fountain of the trust, and govern the whole of it—and plainly show, that a concern for vital religion, for the interest of our Lord Jesus Christ, and the welfare of precious souls, was the substance of the deed; and that the protection of Protestant Dissenters against unwarrantable prosecutions, was only one means (out of four modes stated in the deed) by which they intended to forward their chief design. He particularly relied upon one of the modes stated, viz:—"The education of youth designed for the ministry among Protestant Dissenters;" and again, "and for assisting Protestant dissenting congregations that are poor and unable to provide for their ministers;" and again, in the close, "and for such other pious and religious ends, and by such means, as by the subscribers hereunto shall be thought proper and reasonable, *for promoting the design and intention herein expressed.*" These founders of this charity speak as religious men bound to advance true religion, and we must therefore learn what their tenets were, in order to ascertain their meaning. Mr. Moore, on the other side, admits that though your Lordship must not inquire into the meaning and intention of the donors in using the particular term "*Protestant Dissenters*," yet your Lordship may inquire historically and critically into the meaning of that term at that particular time; and I apprehend, if so, your Lordship will have no difficulty in ascertaining that at that time those persons must have been Trinitarians. But at all events, there is an absolute necessity for travelling out of the deed. These persons wish to advance "*true religion*;" and we all know that in different mouths, the same words have different meanings. Suppose, for instance, a society and fund for promoting "*Sound Political Opinions*"—we must know who uses these words to know their meaning, which changes with the mouth that utters them. And the necessity for resorting to parole evidence, to explain the words of this deed, is strongly illustrated by a comparison of these words with the pleadings in this very case. For instance, Dr. Drummond writes in a work which is proved in the cause—

"We are under no necessity of *forging* such phrases as God the Son and God the Holy Ghost, and passing our *forgeries* as the sterling gold of gospel truth."

And again, in the same work, Doctor Drummond writes:—

"The supreme religious adoration paid to Christ by Athanasian Christians is not only unsupported by the Bible, but seems to me to *violate the whole tenor* of the Scripture. * * * Disguise or mystify the matter as they may, those who adopt the Athanasian opinions cannot get rid of the imputation of *worshipping a plurality of Gods*. * * * The doctrine of the Trinity founded neither on Scripture, nor on reason, nor common sense, but on tradition and the infallible church. * * * But it would seem that the belief of our Athanasian worthies is always in the inverse ratio of the evidence; and when a doctrine becomes altogether *absurd and impossible*, to adopt and believe it becomes the most sublime exercise of faith. * * * It, viz. the doctrine of the Trinity, originated in darkness, has been propagated by terror, and upheld by the sword."

So that here we have, urged the learned gentleman, Dr. Drummond denouncing as irrational, absurd, impossible, unscriptural, and forgery, that doctrine which it is their plea, nay their boast, that they spend the largest portion of this fund in preaching and teaching. That's their case. They take credit to themselves for their *impartiality* in administering this fund. They grant to Trinitarians, as they allege, three-fourths of this fund; that is, they, as trustees, I may say as solemnly sworn trustees, for every man who signs this deed signs this adjuration, "and the several subscribers hereunto having first solemnly and earnestly implored the Divine assistance and blessing, have mutually engaged, *in the presence of God*, to employ the utmost of their integrity and faithfulness, with all necessary care and diligence, in pursuit of those rules and methods, &c." I say, continued the learned gentleman, they, after this solemn dedication of themselves to the work, boast of their *impartiality* in administering this fund so as to promote a doctrine which they pronounce irrational, unscriptural, impossible, polytheistic, and absurd. Nay, so great is their impartiality and liberality, that, in fact, they more favour this doctrine than their own, which they hold to be true. Be merciful, my Lord, and release them from further executing this trust. I do not impeach their moral honesty—their mere pecuniary and business integrity; I believe that is unimpeachable. But, I confess, I cannot understand that honesty which says, I am honestly propagating religious doctrines and opinions which I hold to be unsound, to the extent of the difference between truth, and polytheism, rationality, and absurdity.

But, again, they state in their answers that they feel themselves bound to abstain from enquiring into the faith of young persons entering the ministry, and that they never require any confession from them; and yet these trustees are, by the very acceptance of this trust, bound to advance true religion, and, in point of fact, *on their own showing*, are bound to see that a man rejects, at least, all creeds and confessions, yet they *never ask whether he subscribes or rejects* creeds or not! Their bond of union is rejection of creeds.

The learned Counsel then concluded his most able argument with an allusion to the £100 per annum allowed to the minister of Strand-street congregation, which was clearly within the precise provisions of the case of the Attorney-General *v.* Pearson, being the Donation of Sir Arthur Langford, for a particular purpose; and concerning which there could be no controversy respecting the right of the relator to have it, as prayed in the information.

The case then closed on both sides, and, without a moment's hesitation, the Lord Chancellor proceeded to pronounce his judgment, of which, owing to the vast importance of the case, we have been anxious to afford a full report.

THE LORD CHANCELLOR—Had I known, when this case commenced, that the points in contest were so closely allied to those in Lady Hewly's case, now before the House of Lords, I should not have heard the cause; and, having heard it, I shall not now finally give my decision in it, from respect to that tribunal to which my judgment must ultimately submit. But though I shall reserve the actual pronouncing of my decision in this cause until the result of those cases now pending before the House of Lords be known, I shall now, while the matter is fresh on my mind, declare my opinion on this case, and the judgment to which I have come. Sitting here, I must regret that I should have happened to have been one of the counsel for the relators in Lady Hewly's case, as counsel are

generally supposed to acquire a bias in favour of the cause which they have once advocated. But I may say that I have honestly endeavoured to divest myself of all such bias; and can now confidently appeal to the only tribunal which here can judge me—*my conscience*—that I am clear of all leaning in the matter. Had either side, indeed, required me to postpone this hearing until the decision of the House of Lords was given in Lady Hewly's case, I should certainly have complied. But neither party having done so, and I having heard the cause, and having received from the able arguments of the counsel on both sides so much light and assistance, as to leave no point in it unexplained, I have not the least difficulty or doubt in now making up my judgment.

The first question here is, whether, or how far, parole evidence be admissible to explain this deed. Nothing is more clearly settled than the general principle that parole evidence is not admissible. You must act, not according to what men say was their meaning when they signed a deed, but according to what the deed itself says. On the other hand, it is equally clear that you are at liberty to enquire into all the surrounding circumstances in which the person was placed at the time of executing the deed, in order to get at his meaning; for a different construction is put upon the same words in a settlement or a testamentary disposition according to facts—whether, for instance, the settler's children be alive or dead. But when you have got possession of the facts, this will allow you to construe the words. I freely admit you must not put a construction at variance with the words. But if I am to decide on a deed where technical words of art are used, of whose sense I am totally ignorant, I am driven *by necessity* to have recourse to extrinsic evidence—to histories, dictionaries, lexicons; and thus to interpret the deed.

Now, on opening this deed, I am compelled to decide between two parties. I confess the defendants here have less difficulty than the plaintiffs; because the former *include* the latter in the trust, whereas the plaintiffs seek to *exclude* the defendants from it, as Unitarians. But, in order to decide, I must ask myself, what is the meaning of "*a Christian*?" So, also, I must ask myself, what is a "*Protestant Dissenter*?" and I must answer those questions before I can approach the meaning of the deed. Mr. Holmes, in his most able, and, I must say, most impressive address, denies my right as a judge to have recourse to parole evidence; yet he proceeds himself to give me parole evidence. He produces acts of parliament (surely that is parole evidence) to prove to me, who are "*Protestant Dissenters*." Therefore, there is no great difference between us on this point. Lord Eldon states, in the case of the Attorney General *v* Pearson, "*you must look to usage!*" What is usage but parole evidence. Lord Eldon admitted parole evidence *of opinion*; and, as Mr. Brooke says, you cannot know a man's meaning until you know who he is. This is perfectly true; but here, I confess, a great difficulty is suggested to this principle admitted by Lord Eldon. It is said, suppose a Unitarian and Sir Arthur Langford, on the same day, executed two several deeds of the same purport, a different construction would have to be given to each. Then these "*best of all Protestant Dissenters*," according to Mr. Holmes, would be entitled to the benefit of both; because, they argue, there is no mention of a Trinitarian Christian in either deed. Now, I think the argument is quite the other way. It was not considered necessary to call any one a Trinitarian Christian, because *none others were then* considered Christians at all. When you speak of a Christian, you include the idea of his being a Trinitarian; but Unitarians, to bring themselves within the class of Christians at all, are obliged to use the prefix "*Unitarian*," and add the word Christian.

But I am not inclined to go so far. I am not inclined to put a strong construction upon particular words; and, if necessary, rather than do so, I would even prefer to allow a particular intention to fail. In this case, however, I am not driven to any such necessity. I am not called upon to say that Unitarians are not Christians; and, without considering that question at all, I am enabled to give a meaning to this deed, and to execute this trust.

In the Attorney-General *v*. Shore (Lady Hewley's case), the objection as to pa-

role evidence did not extend to the entire; and I wish particularly to draw the attention of the bar to what was the class of evidence particularly objected to at the bar of the House of Lords by the Attorney-General (now Lord Campbell), on the part of the defendant, viz. *to that parole evidence which went to shew in what sense Lady Hewley used particular words in her will*, and not to circumstances, and parole evidence to shew *the general meaning* of words in use at the time of the deed, which he never disputed was clearly admissible to explain the meaning of the words in the deed.

Now, to come to this case, and to apply those principles,—I shall admit evidence, or I shall seek myself for evidence, in history, records, writings, and opinions of men, and all helps, in order to tell me what, *at the time* of the execution of this deed, was the *general meaning* of the words “*Christians*,” and “*Protestant Dissenters*,” of that time,—not to construe the deed, but (which will be consistent with the deed) to shew the meaning of the words at the time, as generally used and understood, not merely by the signers of this deed, but by all other persons; because this deed proceeds upon *existing foundations*, which in this case is most material; and it is a provision for the continuance of them for the future. I then reject all evidence which is adduced to show what opinions the founders held—and I beg particularly to be clearly understood that I may entirely reject from my consideration, in forming my judgment in this case, all such evidence. But I am at liberty to receive evidence as to *what the founders did*, where they went to worship, and so on. Individual opinion I will not attend to; but I am entitled to resort to evidence to show what were the opinions of the Synod of Ulster; for this purpose to look at the Westminster Confession of Faith—and at their records, to know their practice, and to see whether the founders signed the Confession or not. The question however, here, as Mr. Brooke says, is not “*subscription or non-subscription*,” but doctrine. But Mr. Holmes says dissent turns not on “*doctrine*” but on church government. Surely, then, I am entitled to evidence to know which is the case. Here the subscription comes in, in this way, to prove that doctrine is the bond of union; for though the non-subscribers repudiate subscription, they profess the doctrine. Unitarians, for example, must have themselves a doctrinal bond of union; for though they take the Bible and the whole Bible and form their own judgment, yet surely if a man goes (in their opinion) wrong and becomes a Trinitarian, they must cease to have communion with him—there must be a separation immediately as soon as there is a vital difference in doctrine—they must exclude him.

MR. HOLMES—With great respect, my Lord, we don’t exclude Trinitarians; in our Synod there are both Unitarians and Trinitarians.

THE LORD CHANCELLOR—I cannot understand that: no person would expect that you would send out a Trinitarian as a missionary for instance.

But to come to the deed, and to a point of difficulty in it, it is perfectly evident that its framers were quite aware the whole of it was illegal, which might much embarrass the court; for although by subsequent enactment the illegality then existing has been removed, yet the question still remains, How can I now execute a trust which was in its creation unlawful? But I am relieved of the difficulty which pressed Lord Brougham in the case arising from the Roman Catholic relief bill, as to whether the statute had a retrospective operation. In that case, it was sought to recover the possession of property. In this, I find possession is with the persons originally intended, and no adverse claimant appears; and now all legal disabilities are removed, so that I feel no sort of doubt as to my liability to execute this trust.

But, to come to the point, I take this life of Emlyn, written by himself, as an historical document. I have been told this morning very acutely, that the parties to this deed were, from Emlyn’s case, well aware of this difference of doctrine; and that, therefore, if they intended to exclude Unitarians, they would have introduced a proviso, confining the deed to Trinitarians. The argument is the other way. If you begin to exclude one, you must enumerate and exclude all. This would be difficult, but they did not mean to define. Now, with respect

to Emlyn and his connexion with these founders, we find his parents Christians, and himself an Episcopal licensed clergyman, though reared as a Non-Conformist. Mr. Boyce desired his assistance over the charge of a *settled congregation*. It is quite clear, therefore, that at that time there was no difference between them in doctrine. And with such evidence as this book affords, it is impossible to come to any other conclusion than that the "*Protestant Dissenters*" of that day were wholly opposed to Unitarianism. He is suspected; he is accused, and brought before the Dublin Ministers; he is dismissed. He is then publicly prosecuted by government; and he himself complains that his prosecution is joined in by the "*Protestant Dissenters*"—the very ministers with whom he had lived in unity for seventeen years. And, at this time, when he was first accused, he had not "*written or preached*" the doctrine, but was merely suspected of entertaining it. This poor man was found guilty, and suffered a very severe sentence. I am not called upon to give any opinion on the subject, but I am bound to know the fact, that the denial of the Trinity was considered at law BLASPHEMY, a short time before the execution of this deed; and that although Mr. Boyce showed the sincere feeling of a Christian, and sympathized with this poor man in his sufferings, yet he, and all the Dublin ministers, rejected with horror his Unitarianism. Emlyn, in his own narrative, says, in allusion to the supreme Deity of Christ, "It appears to be such a crime in their eyes to entertain a doubt of this doctrine, that no one *suspected* shall be allowed to remain amongst them!" So that he was rejected, not for preaching or writing, as Mr. Holmes suggests, but merely *on being suspected*. And as to the "prosecutions of Protestant Dissenters, to defend which was one of the objects of this fund, this clearly refers to those prosecutions mentioned in the speech of Lord Wharton, and cannot refer to Emlyn's prosecution, in which he complains that all the Protestant Dissenters *joined the Churchmen to run him down*. Therefore, whether we look at Emlyn's own account, or that of the Dublin ministers, and using only *that limited species* of evidence to which I am clearly entitled, (even on the showing of the counsel for the defendants in Lady Hewley's case) *that mere historical inquiry into the general meaning of words at the time*, I have satisfied my mind and conscience of this fact, that when you speak either of "*Christians*" of that day, or of "*Protestant Dissenters*" you mean those of Trinitarian doctrine, and you must exclude those of Unitarian. That this is so, is still further proved by the language of the original prospectus, or proposal for the formation of this fund, which has been put in evidence by the defendants themselves. This document speaks of the "common interest of the Protestant Dissenters;" that could not include Emlyn, whom they had themselves thrust out. It speaks of protecting their interest against unreasonable prosecutions—they could not call a prosecution conducted by themselves "unreasonable." Then they propose to create a fund to assist the congregations in the South of Ireland—there was no Unitarian congregation in the South of Ireland at the time—there was neither minister nor congregation of Unitarians at the time any where in Ireland. On the contrary, the evidence is clear, and Dr. Drummond has stated, and truly stated, without figure of speech, that Emlyn "*dared to stand alone*"—he was the martyr to his cause. And when this prospectus speaks of "the honour of God, precious souls, serious religion," and "the interests of uncorrupted Christianity," it exactly fits the deed, and is a powerful document in its aid. It is proved, and it is admitted by the counsel for the defendants, that the twenty-seven trustees to the deed were Trinitarians. Some of them were even subscribers to the Westminster Confession of Faith; some of them were non-subscribers; but all of them did believe in the Trinity as the Established Church did, and also in the Deity of Christ. I find them then (which is a very strong point), going to provide for existing places of worship—for congregations to which they belong—for an existing ministry; and, therefore, I cannot, unless compelled by some plain and unequivocal declaration indeed, suppose that they meant to include Unitarians. They had no existing places of worship—no congregations—no ministers. Emlyn stood alone the sole representative of Irish Unitarianism. This deed proceeds *on settled foun-*

dations; and you have not shown me, by evidence—it could not be shown—that Unitarians had either a minister to preach, a congregation to preach to, or a house to preach in. The prospectus invites “*well-disposed Christians*” to bring their money into the fund; and every thing in the cause proves that Unitarians did not, at that time, suit this description; and it promises that “all possible cautions shall be used to prevent the possibility of its being misapplied, or falling into other hands.” The deed in pursuance of this promise, expressing the sense which they entertained of the liability of all human undertakings to hazard, and also expressing their reliance upon the protection of God, declares that, next to that, the great security of their undertaking rests upon “*the faithfulness and integrity of the persons named Trustees*,” whom they empower to use the fund for the purposes already alluded to, and for such “other pious and religious ends” as shall be consistent with “the design and intention already expressed;” and the deed winds up with a solemn dedication of themselves to the trust; and I cannot conceive it possible, that such men would have considered it consistent with that design, to have exercised this trust in favour of Unitarians. Another trust in this deed is, “*for the education of youth for the ministry*.” What was the ministry at that time? There was but one ministry—Presbyterians—and they Trinitarians! These words alone carry a weight that would convince my mind. I find from the deed that there were existing congregations in Dublin. I ask what these congregations were? and I find they are Trinitarians; and no reference is made throughout the entire deed to Unitarians. My clear opinion is, that I am entitled to read so much evidence as I have resorted to; and, in doing so, I am clearly not infringing upon any settled rule of law. And I am clearly not infringing upon the doctrine admitted by the Attorney-General, as counsel for the appellants in Lady Hewley’s case. I reject, in this case, all evidence contrary to that doctrine. I reject all evidence which tells me what was the object of the makers of this deed. But I receive all evidence which enables me to judge of the deed itself. I neither cut down the words nor add to them; but I construe the deed, giving a full, easy, and natural meaning of the words. If then I am entitled to that evidence, of which I have no doubt, I have settled, to the satisfaction of my own judgment and conscience, that Unitarians are excluded from the benefit of this trust. Out of respect to the House of Lords, and not from any difficulty which I entertain, I postpone my final judgment until the result of the case now before it. There is nothing in that case which can affect my decision in this, for my judgment is made up on evidence not objected to in that case, and I have rejected all other evidence; but as soon as any of the parties shall inform me, that a decision in that case has been come to by the House of Lords, I shall allow the decree.

Counsel for Relators—Attorney-General, Sergeant Warren, W. Brooke. Q. C. and Edward Wright.—Agent—A. J. Macrory.

Counsel for Dr. Drummond and the Unitarian Trustees—Sergeant Greene. R. Moore, Q. C. Holmes, Hutton, Greer and Armstrong. Agent—Mr. Kift,

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THE CHURCH.

A DISCOURSE BY DR. CHANNING.

(Continued from page 84.)

I HAVE now given what seem to me the most important views in relation to the church; and in doing this, I have not quoted much from Scripture, because quotations cannot be given fully on this or on any controverted point in the compass of a discourse. I have relied on what is vastly more important, on the general strain and tone of Scripture, on the spirit of the Christian religion, on the sum and substance of Christ's teachings, which is plainly this, that inward holiness, or goodness, or disinterested love, is all in all. I also want time to consider at large the arguments or modes of reasoning by which this or that church sets itself forth as the only true church, and by which the necessity of entering it is thought to be proved. I cannot, however, abstain from offering a few remarks on these.

The principal arguments on which exclusive churches rest their claims, are drawn from Christian history and literature; in other words, from the records of the primitive ages of our faith, and from the writings of the early fathers. These arguments, I think, may be disposed of by a single remark, that they cannot be comprehended or weighed by the mass of Christians. How very, very few in our congregations can enter into the critical study of ecclesiastical history, or wade through the folios of the Greek and Latin fathers! Now, if it were necessary to join a particular church in order to receive the blessings of Christianity, is it to be conceived that the discovery of this church should require a learning plainly denied to the mass of human beings? Would not this church shine

out with the brightness of the sun? Would it be hidden in the imperfect records of distant ages, or in the voluminous writings of a body of ancient authors, more remarkable for rhetoric than for soundness of judgment. The learned cannot agree about these authorities. How can the great multitudes of believers interpret them? Would not the Scriptures guide us by simple sure rules, to the only true church, if to miss it were death? To my own mind this argument has a force akin to demonstration.

I pass to another method of defending the claims which one or another church sets up to exclusive acceptance with God. It is an unwarrantable straining of the figurative language of Scripture. Because the church is spoken of as one body, vine, or temple, theologians have argued that it is one outward organization, to which all men must be joined. But a doctrine built on metaphor is worth little. Every kind of absurdity may find a sanction in figures of speech, explained by tame, prosaic, cold-hearted commentators. The beautiful forms of speech to which I have referred, were intended to express the peculiarly close and tender union which necessarily subsists among all the enlightened and sincere disciples of such a religion as Christ's,—a religion, whose soul, essence, and breath of life is Love, which reveals to us in Jesus the perfection of philanthropy, and which calls to us to drink spiritually of that blood of self-sacrifice, which was shed for the whole human race. How infinitely exalted is the union of minds and hearts formed by such a religion, above any outward connexion established by rites and forms! Yet the latter has been seized on by the earthly understanding, as the chief meaning of Scripture, and magnified into supreme importance. Has not Paul taught us that there is but one perfect bond, Love? * Has not Christ taught us, that the seal set on his disciples, by which all men are to know them, is Love? Is not this the badge of the true church, the life of the true body of Christ? And is not every disciple, of every name and form, who is inspired with this, embraced indissolubly in the Christian union?

It is sometimes urged by those who maintain the necessity of connexion with what they call "the true church," that God has a right to dispense his blessings through

* Colossians iii. 14.

what channels or on what terms he pleases; that if he sees fit to communicate his Holy Spirit through a certain priesthood or certain ordinances, we are bound to seek the gift in his appointed way; and that, having actually chosen this method of imparting it, he may justly withhold it from those who refuse to comply with his appointment. I reply, that the right of the Infinite Father to bestow his blessings in such ways as to his infinite wisdom and love may seem best, no man can be so irreverent as to deny. But is it not reasonable to expect, that he will adopt such methods or conditions as will seem to accord with his perfection? And ought we not to distrust such as seem to dishonour him? Suppose, for example, that I were told that the Infinite Father had decreed to give his Holy Spirit to such as should bathe freely in the sea. Ought I not to require the most plain, undeniable proofs, of a purpose apparently so unworthy of his majesty and goodness, before yielding obedience to it? The presumption against it is exceedingly strong. That the Infinite Father, who is ever present to the human soul, to whom it is unspeakably dear, who has created it for communion with himself, who desires and delights to impart to it his grace, that He should ordain sea-bathing as a condition or means of spiritual communication, is so improbable, that I must insist on the strongest testimony to its truth. Now, I meet precisely this difficulty in the doctrine that God bestows his Holy Spirit on those who receive bread and wine, or flesh and blood, or a form of benediction or baptism, or any other outward ministration, from the hands or lips of certain privileged ministers or priests. It is the most glorious act and manifestation of God's power and love, to impart enlightening, quickening, purifying influences to the immortal soul. To imagine that these descend in connexion with certain words, signs, or outward rites, administered by a frail fellow-creature, and are withheld or abridged in the absence of such rites, seems, at first, an insult to his wisdom and goodness; seems to bring down his pure infinite throne, to set arbitrary limits to his highest agency, and to assimilate his worship to that of false gods. The Scriptures teach us, "that God giveth grace to the humble;" that "he giveth his Holy Spirit to them that ask him." This is the great law of divine communications; and we can see its wisdom,

because the mind, which hungers for Divine assistances, is most prepared to use them aright. And can we really believe that the prayers and aspirations of a penitent, thirsting soul, need to be seconded by the outward offices of a minister or priest? or that for want of these, they find less easy entrance into the ear of the ever-present, all-loving Father? My mind recoils from this doctrine as dishonourable to God, and I ought not to receive it without clear proofs. I want something more than metaphors, or analogies, or logical inferences. I want some express divine testimony. And where is it given? Do we not know, that thousands and millions of Christians, whose lives and death have borne witness to their faith, have been unable to find it in the Scriptures, or anywhere else? And can we believe, that the spiritual communication of such men with the Divinity, has been forfeited or impaired, because they have abstained from rites, which in their consciences they could not recognise as of divine appointment? That so irrational and extravagant a doctrine should enter the mind of a man who has the capacity of reading the New Testament, would seem an impossibility, did not history show us, that it has been not only believed, but made the foundation of the bitterest intolerance and the bloodiest persecutions.

The notion, that, by a decree of God's sovereign will, his grace or spirit flows through certain rites to those who are in union with a certain church, and that it is promised to none besides, has no foundation in Scripture or reason. The church, as I have previously suggested, is not an arbitrary appointment; it does not rest on Will, but is ordained on account of its obvious fitness to accomplish the spiritual improvement, which is the end of Christianity. It corresponds to our nature. It is a union of means, and influences, and offices, which rational and moral creatures need. It has no affinity with the magical operations so common in false religions; its agency is intelligible and level to the common mind. Its two great rites, baptism and the Lord's supper, are not meant to act as charms. When freed from the errors and superstitions which have clung to them for ages, and when administered, as they should be, with tenderness and solemnity, they are powerful means of bringing great truths to the mind, and of touching the heart, and for these ends they are ordained. The

adaptation of the church to the promotion of holiness among men, is its grand excellence; and where it accomplishes this end, its work is done, and no greater can be conceived on earth or in heaven. The moment we shut our eyes on this truth, and conceive of the church as serving us by forms and ordinances, which are effectual only in the hands of privileged officials or priests, we plunge into the region of shadows and superstitions. We have no ground to tread on, no light to guide us. This mysterious power, lodged in the hands of a few fellow-creatures, tends to give a servile spirit to the mass of Christians, to impair manliness and self-respect, to subdue the intellect to the reception of the absurdest dogmas. Religion loses its simple grandeur, and degenerates into mechanism and form. The conscience is quieted by something short of true repentance; something besides purity of heart and life is made the qualification for heaven. The surest device for making the mind a coward and a slave, is a wide-spread and closely cemented church, the powers of which are concentrated in the hands of a "sacred order," and which has succeeded in arrogating to its rites or ministers, a sway over the future world, over the soul's everlasting weal or woe. The inevitable, degrading influence of such a church, is demonstrative proof against its divine original.

There is no end to the volumes written in defence of this or that church, which sets itself forth as the only true church, and claims exclusive acceptance with God. But the unlettered Christian has an answer to them all. He cannot, and need not seek it in libraries. He finds it, almost without seeking, in plain passages of the New Testament, and in his own heart. He reads and he feels that religion is an Inward Life. This he knows, not by report, but by consciousness, by the prostration of his soul in penitence, by the surrender of his will to the Divine, by overflowing gratitude, by calm trust, and by a new love to his fellow-creatures. Will it do to tell such a man, that the promises of Christianity do not belong to him, that access to God is denied him, because he is not joined with this or that exclusive church? Has not this access been granted to him already? Has he not prayed in his griefs, and been consoled? in his temptations, and been strengthened? Has he not found God near in his soli-

tudes, and in the great congregation? Does he thirst for anything so fervently as for perfect assimilation to the Divine purity? And can he question God's readiness to help him, because he is unable to find in Scripture a command to bind himself to this or another self-magnifying church? How easily does the experience of the true Christian brush away the cobwebs of theologians! He loves and reveres God, and in this spirit has a foretaste of heaven; and can heaven be barred against him by ecclesiastical censures? He has felt the power of the cross and resurrection and promises of Jesus Christ; and is there any "height or depth" of human exclusiveness and bigotry which can separate him from his Lord? He can die for truth and humanity; and is there any man so swelled by the conceit of his union with the true church, as to stand apart and say, "I am holier than thou?" When by means of the writings or conversation of Christians of various denominations, you look into their hearts, and discern the deep workings, and conflicts and aspirations of piety, can you help seeing in them tokens of the presence and operations of God's spirit, more authentic and touching than in all the harmonies and benificent influences of the outward universe? Who can shut up this Spirit in any place or any sect? Who will not rejoice to witness it in its fruits of justice, goodness, purity, and piety, wherever they meet the eye? Who will not hail it as the infallible sign of the accepted worshipper of God?

One word more respecting the arguments adduced in support of one or another exclusive church. They are continually and of necessity losing their force. Arguments owe their influence very much to the mental condition of those to whom they are addressed. What is proof to one man is no proof to another. The evidence which is triumphant in one age is sometimes thought below notice in the next. Men's reasonings on practical subjects are not cold, logical processes, standing separate in the mind, but are carried on in intimate connexion with their prevalent feelings and modes of thought. Generally speaking, that and that only is truth to a man, which accords with the common tone of his mind, with the mass of his impressions, with the results of his experience, with his measure of intellectual developement, and especially with those deep convictions and biases which constitute what we call

character. Now it is the tendency of increasing civilization, refinement, and expansion of mind, to produce a tone of thought and feeling unfriendly to the church spirit, to reliance on church-forms as essential to salvation. As the world advances, it leaves matters of form behind. In proportion as men get into the heart of things, they are less anxious about exteriors. In proportion as religion becomes a clear reality, we grow tired of shows. In the progress of ages, there spring up in greater numbers men of mature thought and spiritual freedom, who unite self-reverence with reverence of God, and who cannot, without a feeling approaching shame and conscious degradation, submit to a church, which accumulates outward, rigid, mechanical observances towards the Infinite Father. A voice within them, which they cannot silence, protests against the perpetual repetition of the same signs, motions, words, as unworthy of their own spiritual powers, and of Him who deserves the highest homage of the reason and the heart. Their filial spirit protests against it. In common life, a refined, lofty mind expresses itself in simple, natural, unconstrained manners; and the same tendency, though often obstructed, is manifested in religion. The progress of Christianity, which must go on, is but another name for the growing knowledge and experience of that "spiritual worship of the Father," which Christ proclaimed as the end of his mission; and before this, the old, idolatrous reliance on ecclesiastical forms and organizations cannot stand. There is thus a perpetually swelling current which exclusive churches have to stem, and which must sooner or later sweep away their proud pretensions. What avails it, that this or another church summons to its aid fathers, traditions, venerated usages? The Spirit, the Genius of Christianity is stronger than all these. The great ideas of the religion, must prevail over narrow, perverse interpretations of it. On this ground, I have no alarm at reports of the triumphs of the Catholic Church. The Spirit of Christianity is stronger than popes and councils. Its venerableness and divine beauty put to shame the dignities and pomps of a hierarchy; and men must more and more recognize it, as alone essential to salvation.

From the whole discussion, through which I have now led you, you will easily gather how I regard the Church,

and what importance I attach to it. In its true idea, or regarded as the union of those who partake in the spirit of Jesus Christ, I revere it as the noblest of all associations. Our common social unions are poor by its side. In the world we form ties of interest, pleasure, ambition. We come together as creatures of time and sense, for transient amusement or display. In the church we meet as God's children; we recognise in ourselves something higher than this animal and worldly life. We come, that holy feeling may spread from heart to heart. The church in its true idea, is a retreat from the world. We meet in it, that by union with the holy, we may get strength to withstand our common intercourse with the impure. We meet to adore God, to open our souls to his Spirit, and by recognition of the common Father to forget all distinction among ourselves, to embrace all men as brothers. This spiritual union with the holy who are departed and who yet live, is the beginning of that perfect fellowship which constitutes Heaven. It is to survive all ties. The bonds of husband and wife, parent and child, are severed at death; the union of the virtuous friends of God and man is as eternal as virtue, and this union is the essence of the true church.

To the church-relation, in this broad, spiritual view of it, I ascribe the highest dignity and importance. But as to union with a particular denomination or with a society of Christians for public worship and instruction, this, however important, is not to be regarded as the highest means of grace. We ought, indeed, to seek help for ourselves, and to give help to others, by upholding religious institutions, by "meeting together in the name of Christ." The influence of Christianity is perpetuated and extended, in no small degree, by the public offices of piety, by the visible "communion of saints." But it is still true, that the public means of religion are not its chief means. Private helps to piety are the most efficacious. The great work of religion is to be done, not in society, but in secret, in the retired soul, in the silent closet. Communion with God is eminently the means of religion, the nutriment and life of the soul, and we can commune with God in solitude as nowhere else. Here his presence may be most felt. It is by the breathing of the unrestrained soul, by the opening of the whole heart to "Him who seeth in

secret;" it is by reviewing our own spiritual history, by searching deeply into ourselves, by solitary thought, and solitary, solemn consecration of ourselves to a new virtue; it is by these acts, and not by public gatherings, that we chiefly make progress in the religious life. It is common to speak of the house of public worship as a holy place; but it has no exclusive sanctity. The holiest spot on earth is that where the soul breathes its purest vows, and forms or executes its noblest purposes; and on this ground were I to seek the holiest spot in your city, I should not go to your splendid sanctuaries, but to closets of private prayer. Perhaps the "Holy of Holies" among you, is some dark narrow room, from which most of us would shrink as unfit for human habitation: but God dwells there. He hears there music more grateful than the swell of all your organs; sees there a beauty such as nature, in these her robes of spring, does not unfold; for there he meets, and sees, and hears the humblest, most thankful, most trustful worshipper; sees the sorest trials serenely borne, the deepest injuries forgiven; sees toils and sacrifices cheerfully sustained, and death approached through poverty and lonely illness with a triumphant faith. The consecration which such virtues shed over the obscurest spot, is not and cannot be communicated by any of those outward rites, by which our splendid structures are dedicated to God.

You see the rank which belongs to the church, whether gathered in one place or spread over the whole earth. It is a sacred and blessed union; but must not be magnified above other means and helps of religion. The great aids of piety are secret not public. The Christian cannot live without private prayer; he may live and make progress without a particular church. Providence may place us far from the resorts of our fellow-disciples, beyond the sound of the Sabbath-bell, beyond all ordinances; and we may find Sabbaths and ordinances in our own spirits. Illness may separate us from the outward church as well as from the living world, and the soul may yet be in health and prosper. There have been men of eminent piety, who, from conscience, have separated themselves from all denominations of Christians and all outward worship. Milton, that great soul, in the latter years of his life, forsook all temples made with hands, and worshipped

wholly in the inward sanctuary. So did William Law, the author of that remarkable book, "The Serious Call to a holy life." His excess of devotion (for in him devotion ran into excess) led him to disparage all occasional acts of piety. He lived in solitude, that he might make life a perpetual prayer. These men are not named as models in this particular. They mistook the wants of the soul, and misinterpreted the Scriptures. Even they, with all their spirituality, would have found moral strength and holy impulse in religious association. But with such examples before us, we learn not to exclude men from God's favour, because severed from the outward church.

The doctrine of this discourse is plain. Inward sanctity, pure love, disinterested attachment to God and man, obedience of heart and life, sincere excellence of character, this is the one thing needful, this is the essential thing in religion; and all things else, ministers, churches, ordinances, places of worship, all are but means, helps, secondary influences, and utterly worthless when separated from this. To imagine that God regards anything but this, that he looks at anything but the heart, is to dishonour him, to express a mournful insensibility to his pure character. Goodness, purity, virtue, this is the only distinction in God's sight. This is intrinsically, essentially, everlastingly, and by its own nature, lovely, beautiful, glorious, divine. It owes nothing to time, to circumstance, to outward connections. It shines by its own light. It is the sun of the spiritual universe. It is God himself dwelling in the human soul. Can any man think lightly of it, because it has not grown up in a certain church, or exalt any church above it? My friends, one of the grandest truths of religion, is the supreme importance of character, of virtue, of that divine spirit which shone out in Christ. The grand heresy is, to substitute anything for this, whether creed, or form, or church. One of the greatest wrongs to Christ, is to despise his character, his virtue, in a disciple who happens to wear a different name from our own.

When I represent to myself true virtue or goodness; not that which is made up of outward proprieties and prudent calculations, but that which chooses duty for its own sake, and as the first concern; which respects impartially the rights of every human being; which labours and suf-

fers with patient resolution for truth and others' welfare ; which blends energy and sweetness, deep humility and self-reverence ; which places joyful faith in the Perfection of God, communes with him intimately, and strives to subject to his pure will, all thought, imagination, and desire ; which lays hold on the promise of everlasting life, and in the strength of this hope endures calmly and firmly the sorest evils of the present state ; when I set before me this virtue, all the distinctions on which men value themselves fade away. Wealth is poor ; worldly honour is mean ; outward forms are beggarly elements. Condition, country, church, all sink into unimportance. Before this simple greatness I bow, I revere. The robed priest, the gorgeous altar, the great assembly, the pealing organ, all the exteriors of religion, vanish from my sight, as I look at the good and great man, the holy, disinterested soul. Even I, with vision so dim, with heart so cold, can see and feel the divinity, the grandeur of true goodness. How, then, must God regard it ! To his pure eye, how lovely must it be ! And can any of us turn from it, because some water has not been dropped on its forehead, or some bread put into its lips by a minister or priest ; or because it has not learned to repeat some mysterious creed, which a church or human council has ordained ?

My friends reverence virtue, holiness, the upright will which inflexibly cleaves to duty and the pure law of God. Reverence nothing in comparison with it. Regard this as the end, and all outward services as the means. Judge of men by this. Think no man the better, no man the worse, for the church he belongs to. Try him by his fruits. Expel from your breasts the demon of sectarianism, narrowness, bigotry, intolerance. This is not, as we are apt to think, a slight sin. It is a denial of the supremacy of goodness. It sets up something, whether a form or dogma, above the virtue of the heart and the life. Sectarianism immures itself in its particular church as in a dungeon, and is there cut off from the free air, the cheerful light, the goodly prospects, the celestial beauty of the church universal.

My friends, I know that I am addressing those who hold various opinions as to the controverted points of theology. We have grown up under different influences. We bear different names. But if we purpose solemnly

to do God's will, and are following the precepts and example of Christ, we are one church, and let nothing divide us. Diversities of opinion may incline us to worship under different roofs, or diversities of taste or habit, to worship with different forms. But these varieties are not schisms; they do not break the unity of Christ's Church. We may still honour, and love, and rejoice in one another's spiritual life and progress, as truly as if we were cast into one and the same unyielding form. God loves variety in nature and in the human soul, nor does he reject it in Christian worship. In many great truths, in those which are most quickening, purifying, and consoling, we all I hope agree. There is too, a common ground of practice, aloof from all controversy, on which we may all meet. We may unite all hearts and hands in doing good, in fulfilling God's purposes of love towards our race, in toiling and suffering for the cause of humanity, in spreading intelligence, freedom, and virtue; in making God known for the reverence, love, and imitation of his creatures; in resisting the abuses and corruptions of past ages; in exploring and drying up the sources of poverty, in rescuing the fallen from intemperance, in succouring the orphan and widow, in enlightening and elevating the depressed portions of the community, in breaking the yoke of the oppressed and enslaved, in exposing and withstanding the spirit and horrors of war, in sending God's Word to the ends of the earth, in redeeming the world from sin and woe. The angels and pure spirits who visit our earth, come not to join a sect, but to do good to all. May this universal charity descend on us, and possess our hearts; may our narrowness, exclusiveness, and bigotry, melt away under this mild celestial fire. Thus we shall not only join ourselves to Christ's Universal Church on earth, but to the invisible Church, to the innumerable company of the just made perfect, in the mansions of everlasting purity and peace.

DEVOTIONAL EXERCISES.

To the Editor of the Bible Christian.

Bandon, January 17, 1842.

SIR,—There is no way in which my feelings are so frequently wounded as by the manner in which devotional

exercises are concluded. Some say they rely for the efficacy of their prayers on the "*merits of Christ.*" This is sometimes to be heard from those from whom better should be expected, as the phrase "*merits of Christ,*" or any thing equivalent to it, is not to be found in the Bible. Ephesians iv. 32, is a palpable mistranslation. Others say they pray to God *through* Christ. I am not aware of any scriptural authority for any such form of expression. Christ was the medium through which blessings were conferred upon us (and in this sense he was a mediator), but in no part of the New Covenant are we taught that he is a mediator in the sense of carrying our prayers to God. We are taught to address ourselves directly and immediately to our Father who is in heaven, *in the name* of the Lord Jesus Christ. Besides, there is an inconsistency in saying *to* one Being, that you address him *through* another. The benediction also, is often erroneously expressed. The first person, *us*, is employed instead of the second person, *you*. The religious service is supposed to have been previously concluded; and the benediction is only the expression of the minister's good wishes to the people at parting with them. Permit me also to remark, that "*grace before meat*" is often most erroneously expressed. God is asked, to bless *the meat*. For this there is no scriptural authority. According to Hopton Hayner, the word "*them,*" in Luke ix. 16, is an interpolation. What we call "*grace before meat,*" was the Jewish thanksgiving for food. What we call "*grace after meat,*" was the Jewish thanksgiving for the wine. The Jews blessed or gave thanks to God for producing "*bread out of the earth,*" they afterwards blessed Him for the "*fruit of the vine.*" This was all that the Lord Jesus did at the last supper.

W. HUNTER.

THE HONOUR ASCRIBED TO CHRIST IN THE BOOK OF REVELATION.

THE teachings of the Old and New Testament are in general most explicit as to the great object of supreme religious worship. Indeed the great design of the Jewish dispensation was to teach men to renounce their idols, and to adore the one living and true God. Accordingly, in the first of the ten commandments, the Jews are thus

solemnly enjoined by God himself—"I am the Lord thy God, which brought thee out of the land of Egypt, thou shalt have no other gods before me." Moses inculcates the same great duty with a fulness and fervency of language, which it were here needless to illustrate. The Prophets have borne ample testimony to the "Holy one of Israel," who is exclusively to be adored. Our great Preceptor Jesus Christ, has said, "thou shalt worship the Lord thy God, and *him* only shalt thou serve. He has taught us, when we pray, to say "Our Father which art in heaven;"—that "the true worshippers shall worship the Father;" and, moreover has set us an example of praying to that Father whom he hath declared to be at once "his God and our God." In like manner, the Apostles "bow their knees to the God and Father of our Lord Jesus Christ." And though in the historical parts of the New Testament, we meet with repeated instances of worship being paid to Jesus, yet these, it is abundantly evident, were only marks of respectful reverence, not of religious homage. And did any doubt of this exist, it would be removed by that injunction of our Lord himself—John xvi. 23, "And in that day ye shall ask me nothing, verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you."

In the book of Revelation, however, it has been maintained that there are passages which seem opposed to this view of the teachings both of the Old and New Testaments. There we find "blessing and honour, and glory and power," specially ascribed to Christ. There, after his ascension, the Lamb is associated with the name of Him who sitteth upon the throne, in the praises of the heavenly host. I do not wonder that this scripture should have operated deeply on the minds of many Christians. And, however figurative this book of Revelation may be, it is not difficult to conceive how they may have been led, by such language, to neglect the plainer and more express commands, both of Christ and God.

Now, to get rid of this *seeming* discrepancy betwixt these passages and the other teachings of Holy Writ, it is only necessary to peruse them carefully. If we do so, we shall at once perceive that it is not absolute worship, but only *relative honour*, as the Saviour of men, and the anointed messenger of God, that is there paid to Christ.

“Blessing and honour, and glory and power” are there ascribed to him; but for what?—not because he was God, but because “*thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and people, and tongue, and nation.*” It is true that the Lamb’s name is there highly honoured, and why should it not? Should not all his followers, with the heavenly host, honour and reverence his sacred name? But how is it honoured? “Worthy is the Lamb, say they, *that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing?* Such honour is, and may be paid, as I conceive, by all Christians of whatever sentiments, to the name of Christ. This ascription of praise is by no means inconsistent with the supreme adoration of the one God. St. Paul informs us, that for our Saviour’s humility and obedience to death, even the death of the cross, “God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of *things in heaven*, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, *to the glory of God the Father.*” Now, what are the heavenly host—“the things in heaven”—represented in this book as doing, but fulfilling the Apostolic prediction, and with all Christ’s followers on earth “confessing that he is Lord to the glory of God the Father.” It is then only relative honour that they are paying unto Christ. This is further evident from the apocalyptic vision. “And every creature which is in heaven, and on *the earth*, and *under the earth*, and such as are *in the sea*, and all that are in them, heard, saying, “Blessing, and honour, and glory, and power, be unto *Him that sitteth upon the throne, and unto the Lamb* for ever and ever.” And again, after mentioning the hundred and forty and four thousand that were seated of the tribes of Israel, the prophet says, “After this I beheld and lo! a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, *and before the Lamb*, and cried with a loud voice, saying, Salvation to *our God which sitteth upon the throne, and unto the Lamb.*” What is this prophecy but a vision of the future triumph and benevolence of Christianity. And does not the vision clearly distinguish the Lamb from God?

But further, that the honour is only *relative, not supreme adoration*, is evident from another circumstance; for mark what immediately follows the words above recited. "And all the angels stood round about the throne, and the elders, and the four beasts, and fell before the throne on their faces, and *worshipped God*, saying, Amen; blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto *our God* for ever and ever, Amen." Here then, when an act of supreme religious worship is performed, it is paid *to God*, nor is the Lamb included in it. Had I space to particularize, this would appear to be the case in every instance where a like act is mentioned. Thus above, when John heard every creature in heaven and on earth saying, "Blessing, and honour, and glory, and power, unto Him that sitteth on the throne, and unto the Lamb for ever and ever;" it is added, "And the four beasts said Amen. And the four and twenty elders fell down and worshipped *him that liveth for ever and ever*." Here is another act of supreme worship, and the *Lamb is not included in it*; for "He that liveth for ever and ever" is one of the titles that belong to God. Again in the fourth chapter we read, "and the four beasts rest not day and night saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when these beasts give glory, and honour, and thanks, to Him who sat on the throne, who liveth for ever and ever; the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created." Here again, then it is only the one God that is thus addressed. And again in the eleventh chapter, "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped *God*, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken unto thee thy great power, and hast reigned." From these, and indeed from every such instance, mentioned in the book, I conclude that supreme religious worship is therein strictly confined to God.

But the 14th and 15th chapters put this beyond all dispute; for there we read, that a Lamb was seen to stand

on the mount Sion, "and with him an hundred forty and four thousand, *having his Father's name* written on their foreheads. * * * And *they* sung as it were a new song before the throne." And again, an angel is seen to fly in the midst of heaven, "having the everlasting gospel to preach unto them that dwell on the earth, and saying with a loud voice, Fear *God*, and give glory to *him*, for the hour of his judgment is come, and *worship him that made heaven and earth*, and the sea, and the fountains of waters." And again, in the 15th chapter, those who had gotten the victory are seen to stand, and sing "the song of Moses, the servant of God, *and the song of the Lamb*, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." These passages then put the matter beyond all question; for from these we learn that the Lamb, so far from being an object of supreme worship, joins the hundred forty and four thousand in celebrating his Father's praise; and, together with Moses, God's other servant, has a song with which he worships God.

Nor are these the only parts of this sacred book from which the same is evident. In it, Christ hath not the title of God, but he is called (chap. iii. 14,) "the Amen, the faithful and true witness, *the beginning of the creation of God*." In it, he lays no claim to any independent power, but says (chap. ii. 26, 27), "he that overcometh and keepeth my works, unto the end, to him will I give power over the nations, * * * *even as I received of my Father*." In it, he acknowledges the superiority of God (chap. iii. 12); "him that overcometh will I make a pillar *in the temple of my God*; * * * and I will write upon him the name of *my God*, and the name of the city of *my God*, which is new Jerusalem, which cometh down out of heaven from *my God*." Again, it is said in it, "the kingdoms of this world are become the kingdoms of our Lord and of *his Christ*." And again, "now is come salvation and strength, and the kingdom of our God, and the power of *his Christ*." And lastly, not to be further tedious, the book itself is entitled, "the revelation of Jesus Christ, which *God gave unto him*." And, when repeatedly throughout the book, John falls down to worship at the feet of the angel which showed him these things, and which angel, at least in one instance—the last chapter—seems

identified with Christ himself, as he calls himself “the Alpha and Omega” that is, the beginning and the end of the Christian dispensation: John is commanded by him, “see thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God.” That it is Christ who speaks here, will further appear from the following scriptures.—First, he calls himself John’s fellow-servant. Now in Isaiah xlii. 1, Christ is called a servant—“Behold *my servant* whom I uphold.” Next he says, that he is “of thy brethren the prophets.” That Christ was “a prophet mighty in word and deed before God and all the people”—that he was the last and greatest of the prophets, I might refer to many passages in proof. That from Moses, however, as quoted by St. Peter (Acts iii. 22,) may suffice. “For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me.” Further, that he was of John’s brethren the Jews, the above scripture (did the thing require proof) demonstrates. And lastly, that he was “of them which keep the sayings of this book,” we have Christ’s own words (John iv. 34,) in proof;—“my meat is to do the will of him that sent me, and to finish his work.” That Christ therefore should here command John not to worship him, is only consistent with all his teachings, and the character he assumed on earth; and more especially with the express command (John xvi. 23), “in that day ye shall ask me nothing: verily, verily I say unto you, whatsoever ye shall ask the Father in my name he will give it you.”

From all these things, I infer that the book of revelation teaches no new doctrine as to the great object of religious worship, but is strongly confirmatory of the other teachings of sacred writ. The honour which is there ascribed to Christ is not *adoration*, but a relative respect, deference, and praise, partly as the messenger of God, but chiefly for his own great services. *Supreme adoration is confined to God*, but “blessing, honour, and power,” are awarded unto Christ, for his obedience unto death, even the death of the cross; and confession is made of him as “Lord to the glory of God the Father.” In short, it is such respect and honour as all Christians of whatever sentiments, most cheerfully join in according unto Christ.

So much I have thought it necessary to say, not only to remove the objections of Trinitarians, but to satisfy the minds of many sincere Christians, otherwise not disinclined to favour our sentiments.

B. C. D.

Clonmel, 2nd March, 1842.

"CALL ME LOUDER."

OUR neglects, omissions, and indolences, more than our involuntary ignorances, are what we have to blame ourselves for, and to conquer; and this is the reason why our commonest and best known duties must be constantly urged on us by admonition, by example, and by that unavoidable schoolmaster, the necessities of our nature. It is not then mere knowledge we want, it may if unemployed be a "vis Inertia;" we require knowledge producing action.

"If to do, were as easy as to know what were good to do, chapels had been churches, and poor mens' cottages princes' palaces."

This is a wise and ancient "Saw," now permit me to give you one of the "modern instances."

Snugly around the winter's fire,
Our boys at night, with zeal surprising,
Boast of alertness, and require
Trials next day in early rising.
"You,—you were call'd this very morn,"
"What, me?—no lark of day-break prouder,"
"You were and slept,"—"Well when you warn
To wake me,—call a little louder.

These good resolves were well begun,
And good resolves have something in them,
'Till winter's dawn had bid the sun
Show the cold hour he should begin them.
Our boasting boy is sleeping yet,
His zeal lets indolence enshroud him,
And mutters in a drowsy pet,
"I hear you now—but call me louder."

If joys repose, and hearts at ease,
Bid duty's pledge be freely taken,
May no cold dawn our ardour freeze,
Or chill our courage when we waken;
When we would with bright virtue rise,
Oh may no wint'ry doubts becloud her,
But follow her in earth and skies,
Nor bid her "call the sleepers louder."

Such is an anecdote and its application, which in prose was too good to lose; how very natural it was in a well-inclined person, to seek a more stimulating spur to his activity: "I HEAR YOU, CALL ME LOUDER,"—it was an effort, and a successful one.

"Strong virtue like strong nature struggles still,
Exerts itself, and then throws off the ill,"—DRYDEN.

I am, Sir,

Your Obedient,

Cork.

R. D. (R.)

ATTENDANCE OF UNITARIANS ON THE WORSHIP OF THE ESTABLISHED CHURCH.

UNITARIANISM has so many obstacles to contend with in this country, that the friends of rational Christianity should not be surprized that notwithstanding the general advance of intelligence, so little success should have attended their efforts for its diffusion. A religion which seeks to extend its influence over the human mind, by methods of a very different character from those employed by the various popular sects, which does not address itself to the passions, the interests or the prejudices of mankind, and which enjoys neither the privileges of an established church, nor the popularity which belongs to other forms of Dissent, must present but few attractions to those who will not embrace "the Truth for the Truth's sake." But it is to be lamented, that there are some obstacles to the spread of our enlightened faith which proceed from the lukewarmness of professed Unitarians themselves; and as with the diseases of the body, those which attack the internal organs, are always considered most dangerous, and as requiring the greatest care, so the existence of obstacles to the progress of Truth within our denomination, should receive the serious consideration of every true friend of rational religion. At present I will merely point out one of the many pernicious forms in which this lukewarmness exhibits itself in our churches. In the attendance of the members of Unitarian congregations on the Trinitarian worship of the Established Church, professed worshippers of the one God of the Bible, of the Father only, the undivided and eternal Jehovah, taking part in offering up a form of prayer

to an unscriptural Trinity, in which, contrary to what they must have been taught to regard as the express commands of Scripture, the glory of the Highest is divided amongst creatures, and that worship paid to another which should belong to the Supreme alone! Yet inconsistent and extraordinary as such conduct must appear to the least reflecting observer, its occurrence has become so frequent in some places, as to excite the surprize of even the members of other denominations. It is always an unpleasant duty to censure those we love—but better are “the wounds of a friend” than the sneers and reproaches of our religious opponents; and I trust that on insisting upon the utter inconsistency, nay the sinfulness of such attendance by those who have learned to worship the Father only, the remarks which I may make in kindness may not be unprofitable. It is most painful to hear the boasts of members of the High Church, that the evening congregations in some of their churches are composed chiefly of professing Unitarians, and that this is not mere boasting, is too evident from the thin attendance at the evening lecture in the meeting-house where I am myself accustomed to worship. This falling away in Unitarian congregations is generally most remarkable in places where as with us, the ministers of the Established Church chance to be persons of popular manners and social dispositions. This should not be so if the precepts of Jesus occupied that place in our hearts which they should possess.

Dr. Paley, a divine of the Church of England, has truly declared that “with respect to the object of worship, there seems to be no latitude allowed,” but unfortunately, while too many congregations as a gifted writer of our own persuasion has remarked, “are made up in a great degree, of worldly men and women who repair to the house of God from usage, or for popularity’s sake, or from a vague notion of being saved,” I almost despair of awakening their minds to the tremendous importance of this subject. Much of this lukewarmness amongst us proceeds from a kind of spurious liberality, which cannot be too much reprobated. It is too commonly regarded as the mark of an amiable mind, as the proof of an enlightened spirit of toleration, to despise those *trifling* differences of opinion, which separate us from other religions. Away however, with such extreme liberality, which would induce Unitarian

rians to consider it as unimportant, whether their prayers are offered up in the language of the Litany or in the simple words of Jesus Christ. We know and regret that there are to be found persons bearing the Unitarian name, who can perceive no harm in joining with their fellow-believers to worship the Father only, on the morning of the Christian sabbath, and on the evening of the same day, to make it their custom to join the fashionable party which the declamation, or the popular manners of some favoured preacher, attract to the parish church where they give a silent assent, or perhaps audibly respond to a worship which every sincere believer in the Divine Unity must regard as derogatory to the Almighty. How then can we expect that the march of Unitarianism should be any thing but slow as long as such indifference with regard to their opinions is exhibited by Unitarians? Our lukewarmness must lead others to suppose our principles of but little value, and incapable of exercising any influence over the conduct. True it is, that Unitarianism, as in the primitive days of Christianity, has but few external attractions to offer to its disciples. It is indeed to be feared that the offence of the cross has not yet ceased to be a stumbling-block to many. Otherwise, how comes it to pass, that the precepts of Christianity, when taught in the simple language of the Great Teacher, of the humble fishermen of Galilee, or of Paul the tent-maker, are less attractive to the multitude, than when transmitted through creeds, or dressed up in articles of faith, framed by princely bishops at the command of sovereign potentates? Alas! it is too true, that mysterious doctrines, priestly pomp, strange dresses, showy forms, an exclusive claim to the favours of Heaven, with the power of destroying the reputation, and of taking away the support here, of those who doubt these dogmas, and of consigning them to the pains of eternal punishment in the world to come, have greater charms for the many, than the simple unpolluted doctrines of Revelation, when joined with the obloquy and reproach of "a sect every where spoken against."

Want of sufficient firmness of mind to resist the solicitations of proselyting acquaintances may sometimes induce the young to attend Trinitarian worship. Let our ministers not be negligent of their duty with regard to this matter. Let not timidity or the fear of giving offence to the spurious

liberality of any of their hearers prevent their imitating the noble example of the righteous Priestley, of Lindsay, of Belsham, and of others who have boldly spoken the whole truth. Let them inform their hearers, that God is said to be jealous of his honour, and cannot but be displeased with us, who having received a knowledge of the truth, should bestow his glory upon another. The public worship of the Almighty is a solemn and important duty; and that worship cannot be acceptable which is the result, not of faith or duty, but of a sinful compliance with fashion or interest or other motives equally objectionable. Would not such lukewarmness and indifference with regard to the truth have made those easy, good-natured, and most liberal-minded Christians, had they lived in the times when the sword of persecution was suspended over the heads of its professors, deniers of even Christianity itself. It would not trouble their slumbering consciences more, to cast a few grains of incense on the altars of Heathenism, than to join in the pompous services of a church which basks in the sunshine of court favour, and which has so many honours and rewards for her children. I would seriously implore Unitarian Christians to consider this important subject. Let them remember, that in his Revelation the Almighty has declared that "he will not give his glory to another," and then let them ask themselves, whether by attendance on Trinitarian worship, they may not expose themselves to condemnation as unfaithful servants to their Creator.

PHOTINUS.

"PEOPLE'S EDITION" OF CHANNING.

To the Irish Unitarian Ministers.

DEAR AND HIGHLY-VALUED FRIENDS,—I have lately been urging on our Brethren in this part of the Empire the importance and the practicability of a "People's Edition" of Channing. It is not necessary for me to detail to you how many blessings—intellectual, moral, and religious—we should confer on the members of our own church and on the public, by publishing the Works of that eminent Divine and Christian, at such a price as to make them easily attainable by the very poorest of our people. Indeed I have sought in vain for language,

capable of expressing my own sense of the importance of this project.

A respectable Printer has informed me, that, if three fourths of the impression were subscribed for, he could issue an edition of three thousand, for *Three Shillings* per copy to ministers ordering directly from himself.

I have guaranteed, for my people and myself, to take one hundred copies. *If twenty other congregations or ministers do the same, our desire is fulfilled!*

May I urge you to assist me in this great and good work; and to let me know, when convenient, the number of copies, for the disposal of which you will make yourselves individually responsible? I shall not plead the remembrances of former friendship, nor the fact that I had once the honor and the happiness of being a member of your body. I entreat your co-operation on higher grounds, and appeal to your allegiance to the great cause of Christian truth and righteousness.

I am, dear friends,

your Brother in the Faith,

ROBERT E. B. MACLELLAN.

Bridport, 10 March, 1842.

UNITARIAN CHAPELS IN THE COLONIES.

To the Editor of the Bible Christian.

SIR,—Some friends to the diffusion of Unitarian Christianity at home and abroad, feel very desirous to know what *Unitarians* and *Unitarian families* have emigrated to Australia and New Zealand. I have been requested to obtain such information, so far as possible, while taking commercial tours through Great Britain, and by addressing parties likely to feel interested in the inquiry.

My success has been very limited at present, but should you deem this letter worthy a place in the *Bible Christian*, I hope it may be a means of awakening the attention of some *zealous Unitarians* to the importance of embracing opportunities which *now* present themselves, of aiding the cause of Unitarianism in districts free from the disadvantage of a dominant sect.

A gentleman of Halifax has offered to give a piece of land for a Unitarian chapel in Adelaide, South Australia,

and to raise in England a portion of the fund needful to erect a suitable edifice.

I could mention the names of a *few* Unitarian residents there; but surely there are many others, and it will be well for those at home who feel anxious for the spiritual improvement of their kindred or friends, to communicate their names, and any interesting particulars as to their present position. The names of parties suitable for trustees are required.

The *New Zealand Company*, when issuing "terms for the purchase of lands in the Nelson Settlement," engaged to appropriate £15,000 to religious uses and endowments for colonists of *all denominations*, and £15,000 to the establishment of a college, &c.

The present is the most suitable period for our denomination to aim at establishing a claim to a portion of the fund; as an individual is willing to give land for a chapel, provided he can ascertain that a sufficient number of Unitarians have emigrated to that settlement, to render it justifiable. The Episcopalians have already obtained a grant of £5,000, so that no time should be lost by our despised sect.

Whatever number of Unitarian Christians may have left the United Kingdom for Adelaide, Wellington, or Nelson, it is well known that many who still reside in this part of the world, have purchased land in those distant towns; and such of them as value their religious views so as to feel the responsibility of aiding in their diffusion, will perhaps step forward.

Yours respectfully,

CHARLES LLOYD, JUN.

Of Bromsgrove-street, Birmingham.

Perth, March 8th, 1842.

REVIEW.

Exhortation to Christian Liberty: a friendly and familiar Address to the inhabitants of her native village; to which are added, Letters to her Neighbours, who are, and who are not, of the same religion. By MIRIAM, author of "*Rebecca Price*," &c. &c. London, John Green, Newgate-street

WE cordially commend this little pamphlet to the notice of our readers, for their perusal and circulation amongst friends who hold opposite sentiments. It con-

tains much valuable matter, and the Letters at the end are admirable. The profits arising from the sale of the book, will be applied to the Funds of Miriam's Village Church and Schools, Welton.

The Evidence for the Divine Unity destructive of the Trinitarian Theory: a Discourse preached before the Warwickshire Unitarian Tract Society, and before the Scottish Unitarian Association. By JOHN TAYLOR, Minister of the Union-street Chapel, Glasgow. Glasgow, 1841. Pp. 24, 8vo.

The Aim of the Christian Ministry: a Sermon, preached before the Congregation worshipping in Union-street Chapel, Glasgow. By JOHN TAYLOR, Minister of the Congregation. Glasgow, 1841. Pp. 22, 8vo.

The Author of these Discourses is well known to the public as the writer of an Essay upon church establishments; which has been spoken of with approbation by very competent judges. He was formerly the minister of an Orthodox congregation in England, which, on a conscientious change of his sentiments respecting the Trinity and other important subjects, he resigned, and took his part and lot with "the sect everywhere spoken against." He is now successor to Mr. Harris in the Union-street Unitarian Congregation, Glasgow: and these two discourses may be regarded as the first fruits of his ministry in that station. It gives us great pleasure to speak of them both with unqualified approbation. The first is a calm, judicious, and manly argument on a vitally important question of theology; the second is one of the most able and impressive statements of the aim of the ministry that we have ever read. Happy will it be both for Mr. Taylor and his people, if he and they be enabled—as we hope and trust they will, to fulfil the circle of duties, and to realize the truly valuable objects here pointed out. Our space does not admit of any quotation: nor would a brief extract do justice to Discourses which are characterized by a clear and consecutive train of thought throughout.

Sabbatism no part of Christianity: a Discourse, preached in Glasgow, February 27, 1842. By JOHN TAYLOR. London, J. Mardon, Farringdon-street; Glasgow, J. Owen, Ingram-street; Edinburgh, R. R. Nelson, Nicholson-street.

This discourse (published by request) has appeared at a very seasonable period, and is calculated to produce

beneficial results. Our readers will doubtless be aware, that the Directors and Proprietors of the Edinburgh and Glasgow Railway have decided to allow Trains to run on a Sunday. This course has not been pursued with any other important line of railway in Scotland; nor have public conveyances of any kind *except Mails*, been hitherto permitted to travel on the Sabbath. The clergy and more sanctimonious laity, whose prejudices are strong, have been startled at the attempted innovation; and both from the pulpit and the press, *violent appeals* have been sent forth in abundance, to induce the people of Scotland's greatest cities to *discountenance the Railway altogether*; and the advocates for Sunday travelling have been attacked in no measured terms.

In the midst of the agitation, the respected minister of the Unitarian Chapel in Glasgow, boldly ventures to place before his hearers the *Scriptural bearings* of the question, taking for his text Mark ii. 27, 28, "And he said unto them," &c.; and proves, "1st, That the Jewish Sabbath, as enjoined in the Mosaic Scriptures, was a local and national institute. 2dly, That no day is enjoined by Christianity as more sacred than another, but all days are alike. 3dly, That what is now the first day of the week, may be, as it is, with the greatest propriety, dedicated to the combined purposes of religious worship and rational recreation. 4thly, That the spirit which enforced the observance of the Jewish Sabbath, and which dictates the keeping of the Christian's day of rest, is entirely at variance with the spirit which many modern divines would infuse into the observance of one day in seven, as a religious season."

We have pleasure in commending the pamphlet to our readers.

SIGHTS AND SOUNDS OF SPRING.

Winter is gone, and past the rain,
Fresh flowers spring from the earth again;
The voice of every pleasant bird
Among the tender leaves is heard.

Forgetful of the former cold,
The bleating flock desert the fold:
The windings of the vale explore,
And rest upon the watered shore.

Soft is the cadence of the rills,
Stealing beneath the grassy hills:
And oh, how sweet the breath of Spring
Felt in a gentle whispering.

Yet dearer hopes by far are ours
Than buds of Spring or Summer flowers;
And sweeter is *our* Shepherd's call
Than song of bird, or waterfall.

Thou better Sun, shine in our hearts,
Till every envious cloud departs;
That in thy light we may rejoice,
And listen to thy soothing voice.

Lord! let the breath of grace divine
Blow freshly here, and make us thine:
For nothing great or good can be,
Nor pure or perfect, without thee.

Oh Thou, who far above all height
Reignest—Eternal—Infinite;
By flaming seraphim adored;
Ancient of days;—the Only LORD!

INTELLIGENCE.

TESTIMONIAL TO THE REV. THOMAS HINCKS.

AT a numerous meeting of the members of the Presbyterian Congregation of Princes-street, Cork, held in the vestry-room, on Sunday, 16th January, 1842, Thomas Jennings, Esq. in the chair, the following address was unanimously voted to the Rev. Thomas Hincks:—

“REV. AND DEAR SIR,—With feelings of deep regret, we have to address you on the early termination of the connexion which existed between us as Congregation and Pastor, from which we hoped to have enjoyed for many years, the advantages of your society, and of mutual religious co-operation.

“But when we revert to the loss we have sustained by your departure, we are happy to know that your zeal and talents are only removed to a more extensive field of exertion, where your highly cultivated mind, your chaste and impressive eloquence, your deep and fervent piety, and above all, your pure and lofty conceptions of the great Giver of all good, and of His government, will find in the metropolis a more enlarged sphere of usefulness.

“Holding as you do, a very high place in our regards, we must observe, that although our love and veneration for your Grandfather, and our affection and esteem for your Father, had prepared the way for the kindest reception of you, yet you could not have obtained your present position, had you not gained our admiration

and respect by the diligent discharge of your ministerial duties, by your presence in the house of mourning, and in the dwellings of the humble as well as of the wealthier members of your congregation, and by the affectionate kindness which marked your intercourse with your people.

"Though now we must bid you adieu, we assure you that you will long live in our most cherished remembrance, and request your acceptance of the accompanying Gold Watch, as a trifling memorial of your friends in Cork.

"With the sincerest wishes for your welfare and happiness, we most cordially say farewell.

"THOMAS JENNINGS, *Chairman.*"

The foregoing Address having been forwarded to Mr. Hincks, that gentleman returned the following

REPLY.

"Dublin, January 20th, 1842.

"MY KIND AND VALUED FRIENDS,—I have received with feelings of the purest pleasure, your handsome present, and truly gratifying expression of esteem and attachment.

"Need I say, that I most earnestly join with you in deploring the early termination of our connexion. Short as that connexion has been, it has proved to me a source of much real happiness, and I trust improvement also. Its close, painful as it was, is now brightened by this farewell expression of your sympathy and regard.

"I look back upon the period of my residence among you, with feelings of unmixed pleasure. These have been brightened by the assurance, that your recollections of it are bright and happy ones; and that you deem it to have been, not altogether unproductive of good results. I rejoice in the cheering conviction, that our union has not been fruitless and unprofitable. It will encourage and animate me in future exertions.

"From my heart I thank you for your very beautiful and tasteful present;—above all, I feel grateful for the free and affectionate expression of your esteem and regard. I could receive at your hands nothing more valuable than this. Be assured I shall highly prize it. In conclusion, allow me to express a hope that though our connexion as minister and people has ceased, our attachment as friends may be lasting. For my own part, I shall ever take a lively interest in the welfare of yourselves individually, and of the congregation to which you belong. I cannot forget the many happy hours I have spent in Cork, in the fulfilment of my duties, and the enjoyment of social pleasures. May happiness attend you, my dear friends; may the cause to which you are so warmly attached, and for which we have laboured together, prosper in your hands; and long may the remembrance of our joint exertions be a source of purest satisfaction, and a stimulus to future efforts. With every wish for your continued prosperity as individuals, and as a religious society, believe me to remain, your sincerely attached friend,

"THOMAS HINCKS."

MARRIAGE QUESTION.

We have already stated the difficulties created by the decision of *five* out of the twelve Irish Judges, declaring the invalidity of mixed marriages celebrated by Protestant Dissenting Ministers in Ireland; but were prevented, by want of space, from detailing the measures adopted by the aggrieved body, for procuring a remedy from Parliament: nor can we now give more than a very brief summary of the leading points. Suffice it to say, that public meetings were held on the subject in Dublin, Belfast, Armagh, Downpatrick, Ballymena, and other places: and that petitions were forwarded to Parliament from almost every Presbyterian Congregation in Ireland, praying for an Act to legalize past marriages celebrated under the circumstances stated, and to settle the law on a satisfactory basis in future. The Petitions from the liberal dissenters, prayed for a liberal and comprehensive measure: those sent from the congregations belonging to the General Assembly, sought for an Act much more confined and limited in its extent; but both equally complained of the rule of law as laid down by the judges, and sought for its removal. An Act was accordingly introduced by Government into the House of Commons, and passed through that branch of the Legislature with such breathless haste, that little time was given to consider its provisions, and no attention was paid to the efforts of those who wished to amend its principles and details. The Bill however having been printed, and being thus made known to the parties concerned in the matter, was found to be so objectionable that prompt and immediate means were taken to prevent it from becoming the law of the land: for had it passed it certainly would have left the Dissenters much worse than it found them, and would have been the means of perpetrating an enormous amount of cruelty and injustice. The House of Lords referred the whole subject of the Law of Marriage in Ireland to a Committee, consisting of the Law Lords, with several of the most distinguished members of the Government and the opposition, and a few of the Bishops. This Committee has already had several meetings, and it is now pretty generally understood that the noble and learned lords who sit upon it are not disposed to agree in the view of the question taken by the five Judges in Ireland;—that they consider the decision given in the case of *Queen v. Smith* as bad in law;—and have at least made up their minds not to pass any Bill founded upon or recognising the decision of the five Judges, without farther advice. This they will probably receive by putting a question to the English Judges, upon their return from Circuit; either with reference to the Bill now before them, or to the judicial determination of a case which it is thought will be brought before them by appeal. From the attention which their Lordships are manifestly giving to the subject, we augur the most satisfactory results, both with reference to the retrospective and prospective measures to be adopted.

It is unnecessary to add that the Law of Marriage in Ireland is so very lax, that some restrictions and limitations are absolutely and urgently required, preventing the celebration of marriages without previous notice, or at irregular hours: but we hope no

judicious friend to Protestant Dissent will refuse to relinquish a portion of his privilege, hitherto enjoyed,—for the public good. The *Couple-beggars* alone, those pests to society, will deplore the introduction of a wise and equitable law for the regulation of marriages.

SERVICES AT THE INDUCTION OF THE REV. MR. GIBSON, AT KIDDERMINSTER.

These services took place on Tuesday, the 15th of March, and were commenced by the Rev. H. GREEN of Knutsford, who, after the introductory devotions, called upon Mr. GIBSON, to state with what feelings he had entered on the ministerial office, at the same time mentioning that there was no confession of faith required.

Mr. GIBSON then came forward and responded to the call which had been made upon him. He stated his opinions on the importance of the office which had been confided to his care, and what he believed to be the duties which devolved upon him in the responsible situation in which he was placed. He called upon the people to co-operate with him, and trusted that by uniting together in the glorious cause of truth and liberty and virtue; the cause of God and of religion; and by offering up their prayers to their heavenly Father to bless their efforts, that the connexion which had been formed between them, might lead to happy results. The charge was afterwards given by the Rev. Dr. Montgomery, which occupied more than an hour in its delivery. He enlarged upon the various duties of a Christian minister, and showed his young friend how he must act, if he would become a successful labourer in his Master's vineyard. His address was most eloquent and impressive, and was listened to by a large and enlightened auditory with unwearied attention. After a hymn was sung, the Rev. Mr. Kentish selected as a text, from which to impress upon the congregation the duties which were incumbent upon them, these words which are recorded in the Gospel by Matthew, chap. x. ver. 41: "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward." It was a most valuable discourse, and cannot fail to produce good results. The chapel was well filled, and all seemed to be greatly interested and deeply impressed by the religious services of the day.

In the evening at 5 o'clock, there was a tea-party in the school-rooms belonging to the congregation. The rooms were most tastefully decorated with evergreens and artificial flowers, and the arrangements were highly creditable to the managing committee. The party, including persons of various religious denominations, amounted to not less than 400, and all seemed happy in the enjoyment of their social repast. After tea, there was an adjournment to the chapel, which was immediately crowded in every part, and presented a most animating scene. There were between five and six hundred persons present; and after a hymn was sung, George Talbot, Esq. jun. was called to the chair. He made several very judicious and appropriate remarks, and concluded by calling on Mr. Kentish to respond to the following sentiment:—"May prejudice

and ignorance be speedily dissipated by the light of knowledge, and the progress of genuine Christianity." We shall not attempt to give even an outline of the eloquent addresses which were delivered, but merely mention the different sentiments given, and the gentlemen who replied to them.

"*Civil and Religious Liberty all over the world.*" Dr. Montgomery responded to this, and at the conclusion of a most powerful speech, proposed—

"*The New Meeting Congregation,—our best wishes for their prosperity, and the happiness and increasing usefulness of their young Minister.*" Mr Gibson thanked his reverend friend for the kind expression of his wishes, and the meeting for the cordial reception they had given them; and proposed—

"*Our Christian Brethren of every denomination, with assurance of our good will and earnest desire to cultivate with them a spirit of the most enlarged charity.*"

"*May Zeal, directed by Knowledge, be the distinguishing characteristic of the Unitarian Christian.*" The Rev. Mr. Bache replied to this sentiment.

"*Freedom of Thought, and the honest open avowal of our opinions.*" The Rev. Mr. Hutton responded.

"*Sunday Schools,—may Christians rejoice to encourage them.*" Charles Talbot, Esq. responded.

"*Dr. Montgomery and Our Irish Brethren,—our ardent wishes for the success of their exertions in that faith which we believe once to have been delivered to the saints.*" Dr. M. returned thanks.

"*Our Best Thanks to the Ladies for preparing the entertainment for us, and for having kindly favoured us with their presence here this evening.*"

The meeting concluded with a suitable prayer from Mr. Hutton, and about 9 o'clock the party separated, evidently much gratified with the proceedings. All were greatly pleased, and the congregation, certainly, have much reason to congratulate themselves in the manner in which the whole was conducted; and we trust that the excellent advice which was given in the morning, and the interesting speeches which were delivered in the evening, may produce a deep and permanent impression, and that the kind feelings expressed towards those of every sect and party, may tend to allay any animosity which may have previously existed in the breasts of those who differ from us, and cause persons who may not agree in all points of faith, or in all modes of hope, to agree in that which is represented by the great Apostle of the Gentiles as greater than either faith or hope, and that is charity.

BIRMINGHAM UNITARIAN DOMESTIC MISSION SOCIETY.

Two Sermons in aid of the funds of this institution were preached on Sunday, February 13th, by the Rev. SAMUEL MARTIN of Trowbridge,—one in the Old Meeting-house, the other in the Unitarian Church, Newhall Hill. The discourses were well adapted to the occasion, and the collections amounted to £38 11 2.

On Tuesday evening, February 15th, about 200 subscribers and

friends to the society, took tea in the Old Meeting upper school-room, and held the second anniversary meeting.—Thomas Eyre Lee, Esq. president, was called to the chair. Mr. Earl read the report of the committee for the past year, from which we give some extracts.

“Your Committee, in laying before the subscribers and friends of the institution, their report of the proceedings during the second year of its existence, have the gratifying task of recording its constantly increasing usefulness and prosperity.

“The moral influence of the religious services in the Mission Chapel has proved powerful for good and useful purposes; and extensive benefit has resulted to those for whose improvement they are especially intended. The congregation, consisting of exceedingly attentive and deeply interested hearers, evidently impressed with the simple, yet sublime truths they are accustomed to hear spoken in love, may now be considered as established; the attendance on Sunday evenings varying from 80 to 130, according to season and circumstance.

“Desiring to make this institution as extensively serviceable as possible, in imparting general and useful knowledge to those who, from their condition in life, have little opportunity for improvement, your Committee earnestly recommend the formation of a library for the use of the congregation and schools.

“The Committee of ladies, on their appointment at the last anniversary, proceeded to establish a ‘Saving Society,’ which has already proved a valuable auxiliary in relieving the destitution of the suffering and friendless poor. The Ladies’ Committee have been indefatigable in supplying the Missionary with contributions of suitable clothing of various descriptions, the produce of their benevolent labours.

“Your Committee rejoice to report that the Sunday-schools are in a very thriving condition. It is impossible not to consider the Sunday-schools as a most important and valuable branch of the institution.

“Your Committee, in conclusion, desire to rejoice with this meeting, at the cheering prospects of the Society, and to join in thanksgiving to the Bestower of all good, for the success which has accompanied its various operations. And while cheered and animated by a retrospect of the past, they look forward to the future, with increased hope and confidence, in anticipation of a yet fuller development of the spirit of Christian benevolence, and a greater extension of the means of usefulness than the present resources of the institution can possibly call into action.”

The meeting was addressed by the Rev. S. Martin, Hugh Hutton, and William M’Kean; also by J. Russell, Esq. G. S. Kenrick, Esq. and other gentlemen. In the course of the evening, the Rev. T. Bowring, *Missionary*, delivered his annual address to the friends of the institution. The meeting was more numerously attended than any previous one, and the evidence of the increasing usefulness of the society was hailed with delight by all present.

Had our space permitted, it would have given us pleasure to subjoin a few extracts from the monthly reports of the missionary.

OBITUARY.

JOHN CUNNINGHAM, ESQ.

WE have to record the death of JOHN CUNNINGHAM, Esq. of Macedon, Belfast, which took place on Tuesday, 22d ult. in the 91st year of his age. For a long period of his life, he occupied a leading station among the principal merchants of this town, and, by his enterprise, perseverance, and integrity, contributed not a little to elevate it to its present importance; and, when he retired from business, he deservedly carried with him the respect and esteem of all his fellow-citizens. He was distinguished, in an eminent degree, by the kindness of his heart, and the liberality of his disposition; his munificence, whether for purposes of private charity, or for the promotion of useful public objects, was proverbial. It is almost superfluous to say, of such a man, that, in descending into the grave, his name is honoured, as his memory will be affectionately cherished, by the community among whom he spent his long and valuable life, and who possessed the best means of knowing his worth, and appreciating his virtues.

Died—At Larne on the 1st. of February last, the Rev. WILLIAM MOORE, aged 65. He was born in Larne of highly respectable parents: and after receiving a good classical education under the superintendence of the Rev. Mr. Sinclair, then minister of the 1st Presbyterian Congregation in that town, he entered Glasgow College, and there completed his studies with a view to the ministry. He taught a school for some time in his native town when still a very young man; and afterwards was assistant to the late Mr. Alexander in the management of the Crumlin Academy. He became, for a short period, one of the ministers of the Cork Presbyterian Congregation: but resigned that charge in order to remove to Londonderry; where, in partnership with his townsman the late Rev. George Hay, he opened a more respectable and successful Academy, in Artillery Lane in that city. On Mr. Hay's obtaining the Agency for the Regium Donum to the Synod of Ulster, Mr. Moore became sole proprietor of the seminary; and both as a teacher and as a man, he was respected and beloved by many attached friends in Londonderry. He took a part in almost every plan of usefulness which was agitated in that neighbourhood: in particular, he devoted a large share of his time to the concerns of Gwynn's Charity:—he conducted for some years the North-West Society's Journal:—and was by his writings and his personal influence, the means of establishing the Agricultural Seminary at Templemoyle. About four years ago, feeling his strength and health declining, he resigned his Academy in Londonderry, and retired to his native place: where he became distinguished for his public spirited zeal, especially in the cause of education. He paid much attention to the National Schools in Larne; and was continually anxious to introduce every practicable improvement. Their present creditable state may be attributed, in a considerable degree, to his exertions on their behalf.

'The life of a literary man does not afford much incident to attract the attention of the crowd, or elicit their applause; yet it must be evident to every thoughtful reader, that a career like Mr. Moore's must have been eminently useful not to individuals only, but to society at large. His knowledge was various and accurate: his feelings were generous and warm: his habits were social and his manners frank, not without occasional touches of humour:—so that his loss will be felt and regretted by a wide circle of friends. I may be allowed as an old pupil of Mr. Moore's to express, in this brief record, my gratitude for the pains which my venerable preceptor devoted to my education in early life, and my sense of the advantage which I still continue to derive from the able and efficient method of instruction which he employed: and I am confident I shall be joined by every one of the pupils of the Artillery-Lane School, into whose hands these pages may fall, in the tribute of respect which I would desire thus to pay to his memory.

Died—On the 10th of January last, at Seaview, the residence of her son-in-law James Boomer Esq. of Newry, in the 68th year of her age, Mrs. HENRY QUINN, relict of the late Henry Quin Esq. We have had to notice within these few months the decease of her two brothers, and now we have to add her name to theirs in our brief record. She was a woman of most kind disposition, of exceeding mildness; generous and charitable, and as a parent, most affectionate and devoted. Her best record is in the hearts of those who knew and loved her—of her friends and children; a record with the sanctity of which a stranger may not intermeddle.

Died—On the 16th February, aged 75, Mr. ROBERT CARLISLE of Drumgiven, a respected member of the Remonstrant Congregation Kilmore. He bore through life the character of a good neighbour, a kind parent, an honest and upright man, and a sincere and liberal-minded Christian. The numerous assemblage of all denominations that attended his remains to the place of interment, testified the esteem in which he was held in his neighbourhood.

Died—At the house of his father, the Rev. F. Blakely, of Moneyrea, on the 19th instant, the Rev. WILLIAM JOSEPH BLAKELY, Minister of the Remonstrant Presbyterian Congregation of Belfast.

Mr. W. J. Blakely was born at Moneyrea, on the 17th April, 1818. He was deprived, by death, of the instruction and example of an accomplished and excellent mother, when in the 7th year of his age; and became indebted to his maternal grandmother—Mrs. Lindsay, then residing at his father's—for the care and attention required at that early period. He received his elementary and classical education under various masters at the Moneyrea school; and entered the Belfast College before he was 14 years of age. Through the whole course of his education, he was distinguished for diligence, propriety of conduct, and great proficiency. Though younger than any of his class-fellows, he obtained several prizes,

and some of them of a high rank. After seven sessions spent at the Belfast College, he was licensed by the Remonstrant Presbytery of Bangor, to preach the gospel; and a few days after, delivered his first public discourse in the city of Coventry, on his way to Billingshurst, county Sussex, where he was unanimously chosen pastor, by the Unitarian Congregation of that place. He continued nearly a year and half at Billingshurst, where his services were highly appreciated, and a mutual attachment formed. His removal from Billingshurst to Belfast,—a town so convenient to the place of his nativity,—seemed so reasonable to his English friends, that, though reluctant to part with him, they were not offended at his making the change. During the year and half that he was connected with the Remonstrant Congregation of Belfast, he discharged, up till the time of his illness, the duties of his situation to the entire satisfaction of his people;—daily advancing in public usefulness and estimation. By his varied talent, his pleasing manners, his perfect sincerity, and the undeviating rectitude of his whole life and conversation, he had become a universal favourite with a numerous circle of friends. His remains were accompanied on Wednesday morning to the burying-ground, Moneyrea, by one of the largest assemblages we have witnessed. The funeral oration was delivered by the Rev. John Porter.

His congregation deeply feel the great loss they have sustained; and neither time, nor change, nor circumstances of any kind, can make up to his afflicted father and family, for the breach which has been made upon their happiness. For this they must look to another world.

The following lines, written before leaving the Congregation of Billingshurst, and found among his papers after his death, will be read by many with melancholy interest:—

Friends of my heart! a kind farewell, a fond farewell I breathe,
To this loved hallowed spot and you, my blessing I bequeath:
I go to join my own dear land, the bright Isle of the West;
I leave you happy now sweet friends, oh may you still be blest!

I'm summon'd hence by thoughts of home, and love of all that's dear;
But do not think the joy I feel, forbids a parting tear.
Oh no! I cannot thus forget the sacred ties that bind
My heart, my soul, my fondest hopes, to those I leave behind.

I've joined you in the joyous hour, of light and laughing mirth;
I've mingled in your converse sweet, around the social hearth;
I've knelt with you in the peaceful hour of solemn fervent prayer;
Believe me,—friendship nurtured thus, fleets not away like air.

No, never from my memory can those sweet days depart,
They're stamped for ever on my brain, they'll ever warm my heart;
They'll dwell within my inmost breast, and ever cheer me on
In that bright, holy, happy course, in this loved spot begun.

We ne'er may meet (forbid the thought) in this vain world again,—
If not, we'll meet in brighter scenes, so fare-ye-well till then:
'Tis parting sad, 'tis anguish sore, to be asunder riven;
We bear it all, we'd suffer more,—and why? we meet in Heaven.

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VOL. IV.

THE OLD AND NEW COVENANTS.

THE Gospel of Jesus Christ is frequently termed, in Scripture, the "New Testament" or "Covenant." The phrase contains an evident allusion to the old covenant, or Mosaic dispensation. A brief comparison of them will therefore tend to illustrate the nature of the former. For much of the difficulty that is felt respecting the language of the New Testament, arises from a want of attention to the Mosaic law, to whose sacrifices, ceremonies, and phraseology, the writers of the epistles are making continual reference.

The New Covenant, in the estimation of many of our fellow-Christians, is a covenant supposed to have been made in heaven between the three persons of the Trinity, the Father, Son, and Holy Spirit; whereby Christ the Son bound himself to the Father to descend to this world, and there to submit to suffering and death as a satisfaction to his Father's justice for human sinfulness; the Father, on his part, binding himself to pardon man on condition of his believing and resting solely on such satisfaction; while the Holy Spirit was, on its part, to ratify the compact by signs and wonders, and to implant in the human mind a conviction of its truth. This is no caricatured statement of the popular belief. It is in substance what I have heard stated in public and private by its own advocates. It was this covenant, say they, which Christ Jesus appeared on earth to ratify, and which he actually did confirm by the shedding of his blood.

Now let us compare this theory of the New, with the Mosaic covenant. In the first place, it asserts that this covenant of the Gospel dispensation was a compact made betwixt God and Christ. Man is the object of it, but is

not a party to it. It is not with him that the covenant was made. But what was the Jewish covenant? It was made by Moses on the part of God with the nation of the Jews, and was specially designed to bind them to his service. "The Lord our God" saith Moses, "made a covenant with us in Horeb;—even us, who are all of us here alive this day." In like manner it was with *man* that the Gospel covenant was made. Thus saith Jeremiah, "Behold the days come saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people."

But secondly, this reputedly Orthodox theory tells us, that the *terms* of this New Covenant are a mutual compact betwixt Christ and God, the one binding himself to satisfy divine justice by his death, the other covenanting to pardon man on condition of such satisfaction. But what have we analagous to all this in the Mosaic Covenant? The terms of it were the ten commandments, and the various other moral, sacrificial, and ceremonial injunctions of the Jewish lawgiver. On their observing these, God promised his protection and mercy to the Jews. In case of their disobedience, he threatened them with punishment. Now it is evident, that the terms of the Christian covenant are, in like manner, the more simple and excellent precepts, promises, and commands of our Lord Jesus Christ. All his injunctions are conditions of that covenant. Whatever he taught us of human duty, or of heaven's mercy, or our immortality—all his instructions form the terms of it. For prophecy foretells that "he shall confirm the covenant with many for one week." In the New Testament he is styled "the mediator of the new covenant which was established on better promises." And the same is evident from the above prophecy of Jeremiah, where it is said that God would "put his law in men's inward parts, and write it on their hearts. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord? for all shall know me from the least to the greatest."

In the third place, this so called "Orthodox" doctrine, teaches that our Saviour's blood was shed to ratify this compact amongst the persons of the Trinity, agreed on in heaven from all eternity—that it was for this cause Christ lived a life of over thirty years in this world of trial;—that for this cause he spent about three, as his ministry is generally computed, in healing the sick, cleansing the lepers, and raising the dead,—and that to make this clear was his object in appearing to his disciples after he had made this great satisfaction and risen from the tomb. If so, it is certainly very strange that he never told his disciples of this heavenly compact, and the satisfaction for human sinfulness he had made in consequence. At least, in his recorded discourses with his followers, neither before, nor after his resurrection, have we any mention of it. Nowhere does he call on men to believe on such satisfaction, and to rest their salvation on such belief. He encourages them indeed, to trust his Father's *free* forgiveness, provided they observe to do what he enjoins. But nowhere does he even hint at such a compact—passing strange if Jesus were indeed "the way, the truth, and the life," and if the reception of such doctrine be the only way to future happiness.

A comparison of scripture with scripture will, however, give us a more rational view of the death of Christ. If we turn to the 24th, chapter of the Book of Exodus, we will find that "Moses came and told the people all the words of the LORD and all the judgments; and all the people answered with one voice and said; All the words which the LORD hath said will we do. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, who offered burnt-offerings and sacrificed peace-offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people; and they said, All that the LORD hath said will we do and be obedient. And Moses took the blood, and sprinkled it on the people, and said, *Behold the blood of the covenant, which the LORD hath made with you concerning all these words.*"

It is then in allusion to this circumstance that Christ's blood is spoken of, in the Gospels and Epistles, as "the blood of the New Testament" or Covenant; and that we are said to be "sprinkled with the blood of Christ." Christ died, as he had lived, for the purpose of bearing witness to the truth. His blood literally became the seal of the new Covenant or Gospel message. His death became, in the hand of Providence, the strongest confirmation of his divine mission. And hence the first Christians who were Jews, were naturally struck with this point of resemblance. To their minds, Moses confirming his covenant with the Jews, was a type of Christ confirming his new and better covenant with the whole world. But whereas the Jewish lawgiver confirmed his with the blood of oxen, the Saviour ratified the gospel with his own blood, shed without the camp. It was indeed impossible for a Jew who believed on Christ, not to be struck with this point of similarity; and hence much of the language of the New Testament which seems at first so difficult to us. As the Mosaic offering and sprinkling of blood, however, were not designed to render God propitious, but simply to bind the Jewish nation to his service, so nothing more can be inferred from this offering of Christ, than that it was designed to impose a similar obligation upon us, namely, in the words of Paul, to "purge our conscience from dead works that we should serve the living God."

Another point of similarity betwixt these two covenants I would briefly elucidate; Moses in introducing and confirming his with the Jewish nation, introduced a new religious era amongst that people. He established amongst them a new and more perfect form of divine worship and religion. The first covenant, we know, was not altogether faultless, else no place would have been found for a second. But such as it was, it was a great improvement on their former corrupt system of religion. By it, they who were disposed, after the manner of the Egyptians, to make them calves to worship and to go before them, were thenceforth confined to the worship of the one living and true God: on the occasion of its ratification, their former transgressions and impious idolatries were supposed to be forgiven them. From that time they entered on a new course of trial. A new covenant was

made with them; and their happiness or misery were henceforth to depend on their obedience or disobedience to its commands.

Now thus it was in all things with the covenant of Christ, save in this, that it, unlike the Mosaic, was a perfect, and to be an everlasting covenant. But in other respects they were much alike. The introduction of it formed a new era in the religion of the world. It was a new and improved form of divine worship and religion. By it, the ritual worship of former ages was abolished,—the sacrifice and oblation were made to cease,—and men were enjoined henceforth to worship the Creator in spirit and in truth. On occasion of its confirmation too, men's former transgressions were declared to be forgiven them, the Gospel contained a declaration of "remission of sins that were past" through the forbearance of God, or a promise of pardon to all penitents. Those who embraced it were, from that time, entered on a new course of trial. A new covenant was made with them. And on their obedience to its enactments was the future happiness of all Christians to depend.

In this respect might our Lord, contemplating his death, naturally speak of his blood as "the blood of the New Testament," or Covenant. And when he considered that all mankind's *past* offences, ritual and moral, were on its introduction to be forgiven—at least the offences of all such as embraced this covenant;—when he considered that the Mosaic dispensation, with its rites and ceremonies so ensnaring to the conscience, was from that time forth to be abolished, and a new dispensation of mercy and truth to be substituted in its place,—justly might he speak of this blood as being "shed for many, for the remission of sins." Hence it was that the Apostles "preached through Jesus the forgiveness of sins." Hence too, it is said that by Christ, the mediator of this covenant, we are justified from all things from which we could not be justified by the law of Moses. Hence we are said to have "redemption through his blood;" for by the blood of Jesus was this new covenant of heaven's mercy ratified and confirmed. Hence we are said to be "cleansed from our sins by the blood of Christ;" for without the ratification of this new covenant, the old must have remained in force, and still would we be under the bondage of

Jewish ordinances, bound to walk according to that rule which Moses had prescribed. And hence old things are said to have passed away—"all things are become new;"—"for Jesus is become the mediator of a new covenant established on better promises."

Dec. 15, 1841.

B. C. D.

ON THE ORIGIN OF THE NEW SECT IN THIS COUNTRY, CALLED "CHRISTIANS."

(From the Christian Teacher.)

THAT the best man is the best prophet, has now almost grown into an axiom, confirmed as the truth of the sentiment has become by an almost daily experience; for by the increased facilities for the exercise of individual influence, there are many noble-minded men, who live to see the visions of youth transformed into the realities of age.

This animating doctrine is, however, equally true, if we grasp at a reformation which demands more time than the Life of the Prophet for its realization, and it is particularly interesting to look back and see how far our present state realizes the hopes that have been entertained respecting it. We were lately particularly struck in reading Priestley's "Reflections on the Present State of Free Inquiry in this Country," November 5, 1785, with the concluding observations:—

"The great articles which are now in a course of discussion, will not be determined in our time. But if we exert ourselves, this work may be accomplished in the time of our children or grandchildren; and surely if we have any elevation or comprehension of mind, we may look forward to, and actually enjoy the happiness we procure for them. We scruple not to plant trees for the benefit of posterity. Let us likewise sow the seeds of truth for them, and anticipate the acknowledgments they will make us on that account.

"I do not write this from a persuasion that everything that I have myself contended for is indisputably true. On the contrary I have for the sake of discussion hazarded many things, and shall probably hazard many more; and I have actually changed many opinions, theological as well as philosophical, which I have advanced since I was a writer. But if men make use of their faculties at all, especially in that period which is most favourable to enquiry (which is about the middle time of life), they may arrive at so much certainty as will justify them in expressing a considerable degree of confidence, at least with respect to those subjects to which they have given the closest attention.

"I do profess to have this confidence in my opinion concerning the Doctrine of the Trinity; I do not think the doctrine of Transubstantiation more manifestly absurd, and this is by much the less mischievous of the two. Not that I think there are no wise and good men who are advocates for the doctrine of the Trinity—I acknowledge there are. But there are likewise many persons, of whose ability and integrity also I think very highly, who are advocates for the doctrine of Transubstantiation: and as there were learned Pagans five centuries after the promulgation of Christianity, there may be some respectable believers in the doctrines of the Trinity and of Transubstantiation some ages hence."

America seems to justify the hopes of Priestley. Not only has the number of avowedly Unitarian Churches very much increased, but more than a thousand Unitarian Societies, under the denomination of "Christian," have sprung up. Besides, 40,000 of the Society of Friends have embraced Unitarianism, while the Universalists, five hundred congregations, also maintain Unitarian opinions. Perhaps, however, the most extraordinary accomplishment is found in the case of the Campbellites, who, though orthodox in their general doctrines, and even attaching supreme importance to the ordinance of baptism, yet refuse to state at all times whether they are or are not Trinitarians, because, as the Trinity is not a scriptural word, they consider that as Christians they have no concern with it, for they have no wish to involve themselves in the maze of worldly philosophy.

A similar state of feeling has begun to manifest itself in this country; a number of congregations, chiefly seceders from the Methodists, have adopted the name of Christians only, and have made rapid strides towards introducing a more Catholic spirit into their churches. "They own no creed or system of rules but the New Testament." "They wish to be as orthodox in doctrine, and as strict in discipline, as Christ and his Apostles; more orthodox or strict they have no desire to be."* There is every reason to believe that they cordially concur in the following sentiments of their Founder, Joseph Barker, expressed in No. 9, Vol. II. of the *Evangelical Reformer*:—

"I think it best in language as well as in doctrine, to follow the great Apostle, and know nothing but Jesus Christ. Hence I never

* See Address on laying the Foundation Stone of the Chapel at Bradford, by Joseph Barker.

use the word 'Trinity,' and I never apply to God the word 'Person' and 'Persons.' And though I believe the Holy Spirit is God, as I believe that Christ is God, yet I dare not apply to them, without good and sufficient reason, any names of man's invention. I dare not speak unadvisedly on such matters; and my conscience obliges me to keep close to the manner of the Saviour and his holy and inspired Apostles. All that I know of God, I learned from Scripture language, and all I have to teach, I can teach in Scripture language."

But this adherence to the plain language of Scripture has produced not merely a change in expression, but a very great modification of many orthodox views. Take, for instance, the following summary on the doctrine of the "Depravity of Man:"—

"1. Though men without the truth and spirit of God could be nothing but earthly, devilish, and sensual, I do not believe that any are left without the truth and spirit of God. 2. Though 'foolishness is bound up in the heart of a child,' the rod of correction may drive it far from him. 3. Though the seeds of sin are sown in our nature, I believe that by the Spirit of God the seeds of holiness are sown there also. 4. If men sin, I do not attribute their sin to any irresistible influence of the principle of evil in their nature, but to the neglect of men to improve the principles of holiness implanted in them. 5. I know of no evils entailed on us by the first Adam, which are not overbalanced by opposite and greater blessings bestowed upon us by the second Adam, Jesus Christ. 6. I do not believe that any man is to be blamed for being born with a nature prone to evil, but only for not using the grace of God to master his propensities to evil. 7. I do not believe that Adam's sin is imputed to us, or that we come into the world under any *guilt* whatever. 8. I am not aware that Scripture calls us to repent of Adam's sin, but only of our own sin. 9. I do not believe that we have any reason to be dissatisfied on account of the principles of evil which we bring with us into the world; since God bestows upon us heavenly influences in proportion to the strength of those principles of evil. Nay, I believe that if we are faithful to the grace God has bestowed through Jesus Christ, our conflicts will be the occasion of greater happiness than we could otherwise have enjoyed. 10. I believe, therefore, not only that God does not act unjustly, or any way unkindly in suffering us to come into the world with such natures as we have, but that, on the contrary, he acts towards us in this respect with the greatest possible kindness. And I believe that it is better for us to be left to cultivate the ground and clear it from thorns and thistles, than it would be if God should at once remove the curse by his own power; so do I believe that it is better for us to be left to combat and conquer our own rebellious natures by the assistance of God's truth and spirit than it would be if God should change our natures by his own power, and leave us free from conflict."—*Evangelical Reformer*, Vol. II. No. 12.

The following passage in the preceding number of the same work is still more decidedly opposed to ordinary methodistical notions. It occurs in the essay on the Holy Spirit.

"God's spirit is given in answer to sincere and persevering prayer, and is retained by steady obedience to God's will. No man has God's spirit who is unlike Christ, though God's spirit may strive with such persons. All talk about the *direct* witness, the *immediate* influence, the *irresistible* workings of the spirit on man's soul, this is only man's talk, for God speaks about no such things. The *manner* of the Spirit's operations is said by Christ to be a secret. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit.' Why then should men pretend to know what God has wrapt in darkness?"

Perhaps, however, the noblest advocacy of the true spirit of Christian liberty is to be found in the Essay (No. 20. Vol. I.) entitled, "Toleration, Human Creeds," &c. We have often read defences of private judgment, which showed how unfavourably the principle of creeds acted upon the noblest minds, but never until we perused this admirable defence did we so clearly understand how the absence of a creed would prove advantageous to the indolent and weak-minded. It is by thus proving that to dispense with creeds would be beneficial to every grade of intellectual and moral development, that the talented Author has earned for himself the praise of carrying out a great principle to its farthest possible extent.

"But how would it be, we are asked, if we had one doctrine in the pulpit in the morning, and another in the evening? We answer, many of the people are so little accustomed to attend to what the preacher says, that they would not discover the difference. Many others have been so long accustomed to take all on the preacher's authority, that they swallow everything, without ever asking whether it be right or wrong. Others, that are accustomed to think of what they hear, would mark the difference between the two preachers, and very likely go home and search the Scriptures, to see which was in the right. They might speak with others on the subject, perhaps, and both they and their friends might be induced to think more closely, and search the Scriptures with still greater diligence. If there were no creed, they would probably never have a thought of persecution. Instead of reporting the mistaken preacher to a quarterly meeting or conference, they would probably talk with him, and reason with him from the Scriptures. The preacher would be improved, and the people would grow wiser, and the churches which have for so many ages

remained dwarfs in understanding, would rise to intellectual manhood,—instructed themselves, and able to instruct their fellow-men.

“A diversity of sentiment from the same pulpit would do no harm, if there were charity sufficient in the members of the church; and if there were not charity sufficient we should try to increase it, and not attempt to make up for its absence by a compulsory creed.

“Besides, having a creed does not secure uniformity of doctrine among preachers. We have different doctrines preached from our pulpits almost every sabbath. Our creed does not embrace above one point of doctrine in five hundred, so that we have plenty of room to differ. And however large we might make our creed, we should differ still; and we should differ if it were made still smaller. We differ on some of the articles which compose the creed, and that very materially. And in fact, the stricter any sect is, and the more anxiously they labour to effect an uniformity of doctrine, the greater generally is the diversity. Look on the religious world; take the sects as they lie before you, and see if it is not just so. And it will always be so. But if the members of any sect should throw aside all creeds, and encourage each other to judge freely on all matters of revelation, only recommending and exhorting each other to do all in the fear of God, and with a view to the salvation of mankind, I have no doubt but that sect would become the most united and agreeable church in the world.

“That creeds should increase diversity of opinion, and that the rejection of creeds should promote uniformity, may seem a mystery to some, but to me it seems quite natural. Where there is a creed, the *indolent*, the *weak-minded*, and the *interested*, will always keep within its bounds; but the active, the strong-minded, and the honest, will outstrip all human creeds, however they may be formed, and, committing their reputation and their all to God, will dare to explore the whole immensity of truth. The difference, therefore, will be as wide as is the vast and immeasurable interval between the farthest flights and the loftiest soarings of an angelic mind, and the narrow limits in which the weak and reptile spirit is shut up.

“If there had been no creed, the case would have been very different. The minds of the honest and the bold, inspired by their ardent love of truth, and supported by the spirit of God, would still have attempted their illimitable flights, and explored fresh worlds of light; and the feebler-minded, the indolent, and the interested, having no creed to cling to, would have suffered themselves to be drawn along by their abler brethren; and those very dispositions which made them cling to the creed when there was one, would make them choose for their standard the opinions of the more intelligent of their brethren, if the creed was taken away; and this would cause a happy uniformity. Where there is a creed, the little-minded, the selfish, and the idle, are the rulers; where there is *none*, the power falls into the hands of those who are the wisest and the best. Where there is a creed, the indolent and tardy pull back the active and the strong; where there is *none*, the active and the strong bring forward the indolent and slow.

Where there is a creed, the weak and the ill-disposed harass the wise and the good; where there is *none*, the wise and the good are free, and are able to improve the rest. Where there is a creed, the ignorant and the faulty will labour to make those who are wiser and better, like themselves, and a creed will give them mighty influence: where there is none, the wise and the godly will flourish pleasantly, and the less generous spirits will emulate their virtues. A creed, therefore, restrains nothing but the heaven-inspired efforts of the noblest minds; it strengthens and establishes nothing but intolerance, and ignorance, and error. All that is true and plain and good, is established sufficiently by its own character, and by the power of God; nothing requires establishing by human forms, but that which would be better thrown down."

It is a favourite theory of this liberal-minded writer, that every sect has proved particularly successful in the advocacy of some one doctrine of Scripture, some one great and important truth, and that if we would build up ourselves in a true and living faith in Christianity, we must seek for Good everywhere, and appropriate what we find good in every section of the Universal Church. Influenced by this sentiment, he published the following proposal to No. 24, Vol. I. of the above-mentioned work:—

"Another volume that I intend to republish, is a volume of Discourses by W. E. Channing. They are, in many respects, the most excellent I ever read. No man ever succeeded better in unfolding the excellencies and glories of true religion. He gives you such lovely and affecting views of God and of his dispensations; he exhibits the capabilities, the duties, and the destination of man, in such a glorious light, that you are quite enraptured. For myself, I think I never was more delighted with a book since I was born. When I had once begun, I never thought of laying down the book a moment, unless obliged to do so by some other duty, till I had gone quite through. I read along the roads and through all weathers; and many a time I read till my soul was so full, that I could not refrain from praising God aloud as I went along the way. Of course I do not expect all to be as much pleased and profited by it as I was myself; there is a great deal of difference in people's tastes and characters. But no one that longs for truth and wishes to be right, can read him without being a wiser and a better man."

It is not to be expected that these liberal views were allowed to pass unproved: accordingly, at several successive conferences of the New Connexion Methodists, Mr. Barker's views were censured, and as he refused to retract them, he was expelled at the Huddersfield Conference, June, 1841. The principal point then proved

against him, was, that he had ceased to baptize infants, and used instead a service of dedication. To the credit of the body it ought however to be stated, that it was found impossible to prove any case in which the parents of the children had objected to this change. The account which has been published of the proceedings of Conference in this case is particularly interesting, from the manly defence made by Mr. Barker. As a specimen of the noble spirit in which he replied to the accusations alleged against him, we select the following:—

“It was asked, if I were allowed to go on, where should I stop? I replied, Nowhere: I hoped to go on to perfection; and never to stop so long as God should call me to *go forward*. It was said, all would be peace if they got rid of me. I replied, they might be seriously mistaken in their expectation, that there would always be some that would think, and that *thinkers* would always disturb the peace of such as had anything to uphold and defend, besides the pure religion of the Saviour.”—P. 16.

The following graphic description of Conference may well justify the decided objection which the newly-formed Society feels to that plan of Church Government, and may furnish every Congregationalist with a strong argument for his own view of this much-disputed question:—

“As to the spirit in which the business of Conference was carried on, it was anything but Christian. Many a time as I sat in my place, hearing what was said, and observing what was done, did I ask myself, Is this like Christ? Can this be pleasing to God? What must angels think to look on a scene like this? Perpetual talk about the authority of Conference, and the majesty of the rules; but not a word about the authority of Christ, or the majesty and supremacy of the Gospel. And such overbearing on the one hand, and such servility to a few rich and influential persons on the other: and then such harshness, such determined unrelenting cruelty toward all who showed a determination to act according to their own convictions of duty. No Christian man could comprehend or believe it, if he had not seen it. It grieved my soul beyond measure. In the evening, after the sittings of Conference were broken up, I and my friend, W. Trotter, frequently walked out among the lofty hills, conversing with each other, and conversing with our heavenly Father, and oh, what a contrast! what a boundless contrast! what an infinite relief! To be placed beyond the sound of angry strife and jealous persecuting rage,—to walk at large over the lofty hills,—to breathe the fresh air of heaven,—to converse with God,—to look upon his wondrous works,—to hear the melody of birds; now to trace the silent path of the shadowy wood, and then to stand on the exposed uncovered top of the higher hills, and cast one’s eyes on fruitful vales and

quiet homes, and almost all that earth could show of grand and beautiful,—and, most of all, to see in everything we saw, the hand of God,—to hear in everything we heard, his voice,—to feel that the Great, Almighty, Unseen Spirit of the Universe, that lived and worked through all, was our Father and our Love,—to feel that we were one with him, and that he was one with us,—it was like heaven on earth. Never did we understand before why Jesus, after having spent the day in crowds, and being harassed with the captious, cruel, persecuting Scribes and Pharisees, retired at night into the desert, or to the mountains alone. Never before did the Gospel seem so true a Story. Never were its promises so sweet. Never before were we brought into such living sympathy with the Saviour of mankind. We prayed, we sung, we were enraptured, we felt a peace that passed all understanding, and a joy that was unspeakable and full of glory. I can recollect nothing I ever met with on earth so trying as to sit in Conference; but in our walks upon the high places God made up for all. Well, I thank God, I am now free! my Conference trials are ended. O, never more may I be found shut up with men who set at nought the authority of Christ, and who, by all the cruel arts of unrelenting persecution, strive to bend the immortal, godlike mind into unnatural subjection to their ambitious will. Father of all, never more may I witness those awful, those horrible attempts to destroy the rectitude and freedom of those spirits which thou hast formed to be the images of thy own glory, and which thou hast ransomed from thralldom by the blood of thy own Son! Hasten that day, O God; hasten that day, when the proud outrageous spirit of intolerance shall be cast out, when the power of persecution shall be broken, and when the whole race of man shall be blessed with the peace and freedom, the purity and tenderness of the Gospel of Christ.”—P. 24.

William Trotter, here alluded to, was a brother Minister, expelled by the same Conference, chiefly it appeared for the boldness with which he ventured to denounce the unjustifiable severity of Conference towards Joseph Barker, for his own views were orthodox. But the proceedings of Conference were far from meeting with entire support from the churches: many of them addressed remonstrances, while some congregations at Newcastle-upon-Tyne, where Mr. Barker had been last ministering, were resolved not to be thus deprived of their able and energetic Minister; in consequence they passed the following resolution, which has since been adhered to:—

“Resolved, That after hearing all the Conference Deputation has said in defence of Conference proceedings, this meeting feels called upon to express its deep and solemn conviction that the Conference has overstepped the liberty of the Gospel, and outraged the principles of our connexional constitution, by the means which they have adopted and sanctioned for severing from the connexion some of its ablest ministers and brightest ornaments; and from a

sense of duty to God—an affectionate regard for their persecuted ministers—a deep concern for the character of the connexion, and a proper concern for the interests of this circuit, resolves to resist, to the utmost of their power, these anti-christian and anti-connexional proceedings, and to receive no more preachers from Conference till those brethren who have been so unjustly expelled from the body be restored to their former place and standing in the connexion."

As the Congregational system was adopted by the Remonstrant party, Joseph Barker was chosen minister by a Newcastle congregation, on condition, however, that every fourth Sunday he should exchange with some brother Minister, thus allowing him the opportunity of extending his influence, without too much weakening his connexion with his own congregation. This seems, even under ordinary circumstances, a good plan, as it allows a certain degree of rest to the preacher, by thus periodically giving him a different audience. Different Societies in Yorkshire, Lancashire and Staffordshire, have followed the example of their Northumberland brethren. Joseph Barker is also a highly valued Lecturer against the Socialists; and his work, *Christianity Triumphant*, price 3s. is a valuable addition to our popular defences of Christianity; the style is forcible, and the sentiments pure and noble, while the general management of the subject is well adapted to the class of readers for whom it was principally designed, that is, to people who have taken up a prejudice against Christianity from the Socialists, or any one else, rather than from any real knowledge of the influence of Christianity itself. At the same time there are many facts mentioned in the book, which, though by no means new to a well-informed reader, may make him rejoice that such a noble army of witnesses can be called forth to attest the purifying and ennobling influence of genuine Christianity. Joseph Barker is also the author of an admirable defence of the propriety of teaching the children of the poor to write at Sunday-Schools; he has also published many excellent practical Sermons, and for some years conducted the *Evangelical Reformer*, a weekly penny periodical, with great spirit. He wrote all the leading articles himself, and by this means a far greater unity of aim and purpose is to be met with in that small work than in any other similar periodical that we have met with. He is at present Editor of "The Christian

Investigator,"* the acknowledged organ of the Sect. Many articles are written with great spirit in defence of freedom of opinion, and the right of every man to judge for himself on all matters of faith. But the chief object of the work is to inculcate those views of self-denial which form the most distinctive features of the Society, and make it, in many respects, resemble the early constitution of the Society of Friends. The support of their own members is inculcated as a paramount duty, and the most self-denying exertions urged on the Society for the sake of seeking the Salvation of their fellow-men, not merely in this country but in foreign lands.

Although we are far from subscribing to all the sentiments which there are advocated, yet the movement is evidently in the right direction. The genuine spirit of Christian liberty which it breathes, and the supreme importance which it attaches to the moral requirements of Christianity, contrast most favourably with the constant dwelling on orthodox doctrines which too frequently disfigure similar publications. We hail this then as the dawning of a brighter day, for this movement has evidently originated with the people; and owing to the peculiar advantages which the Methodist system of lay-preaching gives to the speedy and efficacious advocacy of their views, we may hope that soon an abundant harvest will follow the disinterested and energetic labours of these "Christian" Disciples of our Lord.

C. L.

MR. HAUGHTON ON TEMPERANCE.

34, Eccles-street, Dublin.

MY DEAR SIR,—Wishing to draw your attention to two articles which I have just read in a Paper called the "*Irish Friend*,"—I send you the Paper; the first article is on "Peace," at page 60. The second is entitled "Total Abstinence Reformation," at page 63. I think both of these worthy a place in the *Bible Christian*. The more I reflect on our position in society as Unitarians, the more do I feel satisfied, that as a body we *do* too little in helping

* "The Christian Investigator and Evangelical Reformer, for the Promotion of sound Religious Knowledge, and the Inculcation of Temperance and Peace, and of the whole Religion of Christ." Price 3d. Published every fortnight, by R. Groombridge, 6, Panyer-alley, Paternoster-row, London.

to spread the true principles of Christianity. Slavery exists. War is still practised. Intemperance yet sheds its desolating poison abroad. These evils are producing unhappiness, and spreading misery all around. What are we doing to arrest them, or to prove to the world that our profession has a tendency to produce better fruits than those doctrines of our brother-professing Christians, which we think so erroneous? Is not every *true* Unitarian, every individual whose accession to our ranks is an addition of strength to our cause, an enemy to those evils to which I have alluded? how then is it that we *do* so little to overthrow them? Our Government is carrying on wars in India and China, so unjust in principle, and so utterly indefensible in every point of view, that we can scarcely meet a person in society willing to defend them, and yet recruiting parties are going about endeavouring to make fresh slaves, who will be willing for a shilling a day, to sell themselves to the bloody trade of widow and orphan making. Many thousand copies of the paper I enclose have been distributed in England and Ireland. I wish we could get millions of them sent abroad. I do not know how far you agree with me in the sentiment, that *all war is sinful*, and that none should engage in war on any pretext. What is called defensive war has defenders, but aggressive war is not supported by any; is it not therefore a pity that intelligent and good men do not come forward in great numbers, to protest against these wicked wars which are now draining our nation's resources in India and in China?

When I sat down to write, I meant to have sent you but a few lines, but my pen has run on, excuse it if you can.

I am, my dear Sir,

Yours sincerely,

JAMES HAUGHTON.

[Of the letters referred to by Mr. Haughton, we have only room for the following, which, we doubt not will be read with much interest.]

“ *Edgeworthstown, February 28, 1842.*

“ SIR,—Your letter needs no apology. I thank you for having thought it worth while to apply to me, and for desiring to have my opinion on the Temperance Asso-

ciation, along with those of the most benevolent and enlightened friends of humanity.

“I am happy to be able, by the experience we have had in this neighbourhood, and by all that I have heard of evidence from different parts of the country, to confirm the accounts you have from all parts of Britain—and especially from Mr. Clarkson, ‘the venerable Clarkson,’ as you justly call him. I should content myself with saying, as once a gentleman did after hearing a speech of Burke’s,

‘I say ditto to Mr. Burke’—

I say ditto to Mr. Clarkson—

but that I think it may be useful to this good cause that all should give specific individual evidence of what they KNOW OF THEIR OWN KNOWLEDGE of the operation of this temperance pledge.

“In our village of Edgeworthstown, the whiskey-selling was diminished *since* the pledge has been taken, within the last two years, so as to leave the public-houses empty, and to oblige the landlord to lower house-rent considerably. This we know to our pecuniary loss, I *need not add* to our moral satisfaction.

“The appearance of the people, their quiet demeanour at markets and fairs, has wonderfully improved in general—and to the knowledge of this family, many notorious drinkers, and some, as it was thought, confirmed drunkards, have been completely reformed by taking the pledge.

“They have become able and willing to work, and to take care of their farms and business—are decently clothed, and healthy, and happy, and now make their wives and children happy, instead, as before the reformation, miserable and half heart-broken. I have heard some of the strong expressions of delight of some of the wives of the reformed drunkards. One wife said to me, ‘Ma’am, I’m the happiest woman now that can be: sure *he* says he is wakened from a dream, and now *he* goes about his business so well—and ma’am, he can eat more, and he can bear the noise of the children, which he never could formerly.’

“I have heard of many instances where the health has been improved even where the ‘total abstinence’ began late in life, and after habits of daily intemperance.

“I have not known of any in which the health has suffered. Very few, scarcely any, instances of breaking

the pledge have as yet come to our knowledge. But some have occurred. The culprits have been completely shunned and disgraced, so that they are awful warnings to others.

“So long as public opinion is upheld in this manner, and so continues to act, we may hope that this great power—this inestimable moral blessing to Ireland in particular, will continue; and most earnestly I hope and pray that it may.

“Beyond all calculations—beyond all the predictions of experience, and all the examples from the past, and all analogy—this wonderful crusade against the bad habits of nations—the bad habits and sensual tastes of individuals—has succeeded and lasted for about two years.

“It is amazing, and proves the power of moral and religious influence and motive beyond any other example on record in history.

“I consider Father Mathew as the greatest benefactor to his country, the most true friend to Irishmen and to Ireland; and am, Sir, with the most earnest wish for the continued success of your great cause, yours truly,

“MARIA EDGEWORTH.

“R. Allen, Esq.

“Secretary Irish Temperance Union, Dublin.”

STANZAS.

O! think not when anguish hath struck to thine heart,
And sorrow hath fresh winged its deadliest dart;
When thy tenderest friends are all gathered around,
And weep in full concert that fortune hath frown'd—
O think not that this is the moment of grief,
Most bitter for man's feeble soul to sustain;
While the soft tear of sympathy gives the relief,
There is solace for woe—there is balsam for pain!

But oh! when each bosom-friend weepeth no more,
When all cease to regret though thy wound is still sore—
When they leave it to time and reflection to cure—
Say! who has not felt it is then we endure!
Yes, that is an hour of darkness and woe,
Too grievous for mortal's frail spirit to bear;
Did not heaven in its mercy when other friends go,
Speak peace to the mourner and dry up his tear!

SECRET PRAYER.

"Pray without ceasing."

The life within will die away
If we neglect with heart to pray,
And formal words will take the place
Of holy thoughts and heav'nly grace.

He who as Scripture tells us grew
In stature and in *wisdom* too,
Learned, at his earthly mother's knee,
The lessons of true piety.

The Holy—Harmless—Undeiled,—
In spirit kind—in manners mild;
Was in the temple early found:
He loved to tread on hallow'd ground.

And when revealed the Son of God,
'Twas in that pious path he trod,
And long before the day arose,
And at the evening's silent close,

The Saviour still was found at prayer;
This eased his sufferings, soothed his care,—
He drew from heavenly founts above,
Fresh streams of universal love!

Whence hath this man these mighty deeds?
His grace all other grace exceeds.
Does he—the Almighty's only Son,
Require to pray, and pray alone?

Yes,—Go and do thou likewise—so
Learn thou the power of prayer to know.
When outward trial—inward sin,
Increase tenfold each pang within,

No other help thy spirit hath:
Follow thy Saviour in this path;
Think not thy griefs or sins to brave,
But come through him who came to save.

Lose not a moment—do not ask
How to commence or end the task,
Low on thy knee devoutly bend—
Let faith begin, and love will end.

Then hold not back one single part,
One wish of thy poor broken heart;
There's grace—there's love enough—and more,
To heal each pang thy spirit bore.

For every fault will mercy shed,
A pardon o'er thine humbled head,
Thy suffering heart—thy troubled soul,
Ransom from sin, and sin's control.

Oh cherish then the life within,
 If you would seek a guard from sin;
 And count that you have lost a day,
 When at its dawn you *careless* pray.

The thirsty man may never think
 His thirst is quenched, except he drink;
 Nor shall the hungry say, 'Tis good,
 Whilst only gazing on his food.

How then shall Christian virtues grow,
 If trust in SELF alone we know;
 Or hope we, heaven will guide our way,
 Whilst we neglect with heart to pray?

Dublin.

M. B.

REVIEW.

Salvation in Every Church: a Sermon by ATHANASIUS COQUEREL,
Pastor of the Reformed Church at Paris; delivered in the Temple
of the Oratoire, May 3, 1840. Translated from the French.—
 London, J. Mardon, 1841. Pp. 23, 8vo.

It is not only curious but useful to observe the different aspects in which the same essential truth presents itself to different minds. Our readers have already had presented to their notice the sentiments of Dr. Channing, on the claims of certain churches and modes of faith to the exclusive possession of salvation: we have now to introduce to them the views of the same subject, taken by M. Coquerel, one of the most able and eloquent divines who adorn the Reformed Church in France. He is among the leaders of religious reform in his own country, what Dr. Channing is in America; and both from his position and from the intrinsic value of his arguments, his sentiments are worthy of a careful examination. The discourse which is named at the head of this article is, indeed, as might have been expected, very different from that of Dr. Channing: but in some points of view it is not less interesting or important than his. The liberal members of the Reformed Church of France have lately been compelled to assume a definite position, and to make a decided stand against the inroads of Orthodox intolerance, or as it is called on the Continent, Methodism; and this sermon of M. Coquerel may be taken as an exposition of their views and feelings. It is worthy of the author's high reputation, and of the noble and generous cause of which he is the advocate.

M. Coquerel begins by deploring the evils which discords and dissensions have occasioned in the Christian Church; and traces their origin to the claims of conflicting sects and parties to the exclusive possession of the means of salvation. His wish is to close the gulf which separates the contending parties, by shewing the futility of any such claim, by whomsoever it may be set up. In order to reach directly the main subject of dispute, he states the question at issue in the plainest and broadest manner.

“Is salvation possible for every christian in his own church, and by his own faith? Will there be, in a future state, a gulf between those who adopt a different faith—between those who know, who possess, who profess the christian verity, pure and without alloy, entire and without defect, and those whose souls have received only a faith incomplete and mingled with errors? In these terms this grand problem is proposed in all its rigour. The doctrines of little consequence, the truths of small importance, are out of the question. I do not inquire if salvation is still possible, in spite of diversity of opinion upon these secondary points, but, in case of difference upon the most important truths; and having taken these precautions to avoid the snare of an adroit reply which seems to resolve, whilst it only evades, I bring you back to the question, I place you on the brink of the gulf.”

In answering this question, M. Coquerel commences well and wisely, by defining the true nature of salvation. If salvation consists in something external, something distinct and separate from ourselves, something that may be given or taken away at the mere will of another, the assumptions of intolerance would not be so impossible and absurd as they are in fact; but the real nature of salvation, as an inward state of the soul, at once puts an end to all such pretensions. If salvation be the restoration of man to his glory, to his beauty, to his primitive powers, a renovation of all the faculties of the mind, it is evident that salvation must be the act of the individual himself: no one can work out the salvation of another, he must work it out himself and for himself: it must be his own, not another's; his own spirit must drink at the wells which purify and refresh for ever, and there is enough to supply the wants of every soul that thirsteth for holiness. M. Coquerel then adverts to some of the scriptural declarations of the nature of that future judgment to which all are to be subjected, and which completely bear him out

in his previous statements; and next proceeds to apply the subject to the diversities which exist among Christians upon points of disputed doctrine. Some of these diversities he briefly enumerates, and then continues—

“Well, then, I demand, without multiplying these varieties of faith, these different interpretations of the same sacred code, I demand whether these men may be saved each in his own church, and each by his own faith. This, my brethren, is the question; and, without stopping to observe how astonishing it is we should have to state it after the lapse of eighteen centuries of christianity, it is but just to require a clear reply.

“First, the partisans of an exclusive faith and an exclusive salvation—those men who are intolerant with respect to heaven, as they can no longer be so with respect to this world, have no right to refuse the combat, and take refuge in silence—or rather, to be silent is to reply; to be silent is to condemn us: a tacit exclusion is a poor disguise of the rigour of their anathemas; they would speak if they thought they could acquit us; they would rejoice at our confidence if they partook of it; if they placed us among the number of the elect, they would be eager to declare it. Still less can we be satisfied with an evasive answer, which would be merely a veil of charity thrown over eternal condemnation, or perhaps an involuntary and instinctive denial, given by a good heart, to a wretched dogmatism. When I ask if my faith will save me, to reply, “I never judge, I never condemn; God alone is the rewarder and judge; to him alone belongs vengeance; his mercy is immense; I know not how far it may extend, he may have ways of salvation I know not of,” is, my brethren; to say nothing, to put us off with mere words, and yet words which have an eternal importance—to shuffle with eternity, to be lost in vagueness, and nothing is less vague than the judgment of God—to amass around me uncertainties which may terminate in my destruction. A more dexterous evasion, undoubtedly, but which has not the excuse of the ingenuousness of charity, consists in saying, “It is not you that I condemn, but your faith; I do not anathematize your person, but your doctrines; I separate you from them, but them I must reprobate, for they are blasphemous.” What, then, can there be blasphemy without a blasphemer, sacrilegious impostures without an impostor, infidelities without an infidel? Is it falsehood alone which is condemned in the gospel, or the father of lies with it? Is, then, privation, the loss of salvation, something abstract, which concerns theology only and not the theologian, belief and not the believer? What absurd and illusory separation do you attempt between my soul and its faith, between my religion and myself? My faith is myself, and I go whither it leads me, to God, or far from him. How will you, then, contrive to send my doctrine to hell, and me to heaven? Confess, confess you dare not follow out your thought; you dare not pursue your intolerance beyond this world, as we pursue beyond this world the most distant conclusions of our charity. Acknowledge that your heart testifies, in spite of yourself, against

your fanaticism; or acknowledge that, in condemning my faith as insufficient for my salvation, you at the same time condemn me. In short, my brethren, it is futile to withhold the sentence, to trust to the future, and to say, "God will enlighten you; his grace is all-sufficient and always ready; at any instant he may convert your heart to the truth. The road to Damascus, where fell Saul the persecutor, passes over every point of the globe; every city contains an Ananias waiting to say to the elect, 'Saul, my brother!' and at the last moment of every death-bed, the voice of the good shepherd may recall the lost sheep, and say to him, 'This day shalt thou be with me in Paradise.'" The question which you thus postpone to the future, I bring back to and fix in the present; I suffer it not to be delayed till to-morrow; and I ask whether, without quitting my church and abandoning my faith, in case my soul should be required of me at this very instant, before the last sound of my voice shall have conveyed to you the words which I am uttering, I ask whether my soul will be saved, or if there will be a gulf fixed between you and me? To reply, "Let us wait," is to evade the difficulty, not to remove it; and what you wish thus to hold in suspense is my eternal state."

The eloquent preacher shows, in a passage equally striking and just, that if such a narrow sentiment as that alluded to in the foregoing extract occupies the mind, it must be accompanied by an ardour of proselytism, indefatigable, irrepressible, incapable alike of rest or cessation: and he goes on to prove that it must be attended with an intense gloom and misery of spirit.

"This irrepressible fervour of proselytism will be accompanied by a horrible anxiety. Figure to yourselves, my brethren, the state of mind of that man who is perpetually possessed of the idea that almost all his fellow creatures are ignorant of the truth which saves, and are lost, without hope, for ever! Ye enthusiastic defenders of a faith which engrosses salvation for its adherents alone, I cannot conceive how, with this certainty in your mind, you can live; I cannot conceive how you can sleep; I cannot conceive how you can smile! Ah, when I behold the least smile straying on your lips, it testifies against you; it proves that you imagine you believe in all these damnations, but that in reality you believe them not. If such a conviction pressed upon your heart, never would it feel a moment's joy; tears of blood would perpetually moisten your eyelids; you would think you could never weep enough, and ease would be unknown to you. What a never-dying worm, corroding all the pleasures of this world, must be the thought, that, at every step we take upon earth, we meet miserable beings lost for ever, and who, wholly unconscious of it, are kept at a distance from the light which would save them! And what must be our feelings, if we carry these frightful notions, not only from church to church, but from family to family, into all our friendships and affections, even perhaps into the bosom of our own family? If the principle holds any where, it holds every

where, even under our domestic roof, even around the conjugal hearth and amidst all our kindred. We must pass our days, then, in weakening these ties during life, by inquiring if they will not be altogether broken in eternity; we must pass our days in casting around us a desolating look upon those we love, by seeking to discover which amongst them has the faith of salvation, and which that of perdition. What then! those venerated and beloved parents, who made the duty of respecting their gray hairs so easy for me, and who, at their last hour, gave me their blessing with so much love—because they did not believe as I believe—there will be a gulf fixed between us! And she to whom I gave my name as a pledge of whatever man in the plenitude of his terrestrial royalty can bestow, she who has been the companion of my joys and sorrows, who has wiped the sweat from my brow, and the tears from my eyes, in all my labours and afflictions—there will be a gulf fixed between us! And those children, whom we both of us endeavoured to lead to God, to Christ, to the gospel—those children, whom with a vigilant tenderness we kept aloof from the snares of evil, whose education made us love more than ever, piety and faith—there will be a gulf fixed between us! Oh, my brethren, if Christianity taught such doctrines, Christianity would be impossible. No, let every man have his own faith and his own salvation. We are all marching towards the same heaven, but every one by his own road. The immensity of the benefit of redemption consists in its applicability to every human individuality. Suffer it, then, to be as extensive as God has made it. The sun of justice like the perishable sun which lights us, has a ray for every man who beholds it; and faith, instead of widening gulfs between believers, ought to close them all and for ever; much less open any to prevent the blessed recognitions of eternity.”

M. Coquerel bears a very firm and decided protest against that selfish indifference and that disgraceful abandonment of principle which have so often been cloaked under the pretext that there is salvation in every church. He shows that his principle leads to no such conclusion. We must refrain from extracting as we had wished to do, the whole of his observations on this interesting topic: but we must make room for the following sentences, which, if they could reach the eye of some among the many whose melancholy state they describe, alas! too correctly, would surely kindle a blush of shame upon the cheek, though they might fail to elicit a sigh of genuine contrition from the heart.

“You perceive, then, all religions are not alike; and yet every man may work out his salvation in his own church and by his own faith, on one single condition—sincerity. All this great question terminates in one word—sincerity. That is the seal of salvation; that is the white robe without which no one can be admitted to the marriage supper of the Lamb. In this world,

where so many involuntary errors are amassed around us, inevitable vapours rising towards the sun from a soil polluted with sin, it is a happiness to possess the truth. It is not attainable by all; sincerity is a duty, and possible for all; you will be saved, then, by your faith, but that faith must be really yours. If you say, "I have adopted, without too rigid an inquiry, the faith which has been taught me, and whatever it may be, I am content with it; my ancestors have bequeathed it to me, and to refuse the bequest would be an insult to their memory; this religion satisfied them, and it will satisfy me; it is that of my country, of the majority, of my family; I have accepted it with confidence, and if doubts do occasionally occur to my mind, there is no light which may not be momentarily obscured, and I patiently wait until my faith revives;" if you say, or if you think thus, your pretended religion is not yours; you have accepted it as a wreck from the inheritance of your ancestors; it is a legacy of this world, not a treasure of the other; it has already escaped from your heart; you think you have a religion, you have none; and lost in the labyrinth of life and death, you hold still the clue; but it is broken, and the part remaining in your hand will not conduct you to the light. And if you make merchandise of your faith, if you barter it for gold or for honours, if you surrender it in exchange for some hope, for some ambition, for some desire, your pretended Christian religion, nominally heavenly, but in fact earthly, your religion will not save you; for it is not really your religion, it is that of your interests, and your passions; you have made it a matter of convenience; it is no longer yours, for you have sold it. And see!—you still hold in your hand the thirty pieces of silver it has procured you. Oh, my brethren, all this is perdition, for it is hypocrisy, and the incense of the hypocrite descends from the altar to choke the offerer. Consider, consider then whether your religion be really yours; be your own judges before God; weigh your faith in the balance, and in the opposite scale place sincerity. If your conscience assures you you do not lie to God, that you are sincere in your relations with him, it is enough! Your sincerity, for its first fruit, will restore peace to your soul, and render your days serene; since nothing is more tranquillizing than to know one's self sincere, and thus to rely on one's self. This delicious tranquillity will accompany you every where, in the trials of life, and in the hour of death, from prayer to prayer, from communion to communion; it will be a safeguard of consolation and of joy amidst your most cherished affections; and whatever may be the faith of those around you, relying on the sincerity of your brethren in the same degree as you rely on your own, when the last moment shall arrive you will say, to all the witnesses of your departure, to all the receivers of your last adieus, with the same tranquillity as Jesus speaking to Mary: 'I ascend unto my Father and your Father, and to my God and your God.'

After these extracts it is needless to recommend this powerful and most impressive discourse to all our readers. It contains one of the most energetic appeals against the

spirit of bigotry and intolerance, which it has fallen to our lot to read; and we think that its sentiments, so lofty, so generous, and so just, are peculiarly applicable to times like the present, when much remains to be done in clearing away the obstacles presented to the onward march of pure and heavenly truth.

Discourses on Human Life. By ORVILLE DEWEY, Pastor of the Church of the Messiah in New York. London, Green, Newgate-street, and Fox, Paternoster Row. 1842. Pp. 308, 12mo.

Mr. DEWEY is well known to the Unitarians of Great Britain as the author of several interesting publications, including three volumes of truly excellent and useful sermons: and the present series of discourses will not detract from his well earned reputation. We think some of the sermons in the volume before us deficient in that simplicity of thought and language which might have been expected in compositions, grounded on the teachings of the New Testament, and proceeding from a mind deeply imbued with the style of the sacred writers: but this is no more than we should be compelled to say, occasionally, of every writer of discourses with whose works we are acquainted. Although Mr. Dewey's style may sometimes be too far removed from that of common life to be interesting, or even intelligible, to vulgar readers, still these instances are rare: the prevailing tone of the discourses is judicious and practical: truths of the deepest importance are set forth with the solemnity of one who strongly feels what he powerfully expresses, and with the persuasive eloquence of one whose feelings and imagination are naturally vivid, and have been assiduously cultivated. Our readers will be grateful to us for drawing their attention to a book, admirably fitted to furnish wholesome food for private meditation, and most acceptable aid to the offices of domestic religion. We had designed to lay before them some passages illustrative of the prevailing character of Mr Dewey's mind and mode of viewing religious subjects: but as extracts could not do justice to a writer who treats of a great diversity of topics in a very brief compass, we shall, on this occasion, content ourselves with enumerating the titles of the different discourses in the volume; and in a

future number we shall transfer into our pages *an entire sermon*: from which our readers will be able to form a more satisfactory judgment than could be drawn from any passages however striking, detached from their context and connexion. The Discourses are, On the Moral Significance of Life:—that Everything in Life is Moral:—Life considered as an Argument for Faith and Virtue:—Life is what we make it:—On Inequality in the Lot of Life:—On the Miseries of Life:—On the School of Life:—On the Value of Life:—Life's Consolation in View of Death:—The Problem of Life resolved in the Life of Christ:—On the Shortness of Life:—Reflections at the Close of Day:—Religion considered as the Great Sentiment of Life:—On the Religion of Life:—On the Identity of Religion with Goodness and with a Good Life (*three Sermons*): and on the Call of Humanity and the Answer to it.

It appears from the Dedication prefixed to the Volume, that Mr. Dewey has been compelled by the state of his health to retire for a time from the active duties of the pulpit: and has published these Discourses in anticipation of an absence of two years from his people. Europe, we observe, is to be the scene of his sojourn for that period. We feel certain that every reader of his works will unite in our fervent prayer that the relaxation thus allowed may be effectual in re-establishing him in all his pristine vigour; and that a labourer such as he has shewn himself, may be speedily restored to the active duties of the Master's Vineyard.

The Testimony of Jesus to the exclusive Deity and Absolute Supremacy of the Father: a Discourse. By the Rev. R. E. B. MACLELLAN. Published by request. London, Green, Newgate-street. 1842. Post 8vo, Pp. 16.

Mr. Maclellan is well fulfilling the augury which we ventured to pronounce on the publication of his Discourses on the Prodigal Son: *the present sermon is one of the best and briefest controversial discourses that we have seen*, and we cordially recommend it to the attention of all, both Unitarians and Trinitarians who are concerned to understand "the truth as it is in Jesus."

The following answer to a phrase which is ever ready

in the mouths of Orthodox reasoners, when pressed by any of our Saviour's manifold avowals of Unitarianism, is deserving of especial consideration.

"Of course (having employed it myself when I was a Trinitarian) I am well aware of the Orthodox process by which it will be attempted to cast discredit on these plain statements of our Lord and Master. I well know the reply that will be given to every sentence of Christ's which I have adduced—'Oh! that was said in his human nature!' What a representation is thus given of the moral character of God's anointed! We have been accustomed to regard him as the very perfection of candour and veracity; to believe that 'no guile was ever found in his mouth,' that he was indeed 'the Amen, the faithful and true witness.' How can this be the case, how does he merit to be peculiarly and emphatically denominated '*The Truth*,' if as Trinitarians contend, he is constantly affirming in one nature what he knows in another nature to be false? Jesus says concerning the date of the destruction of Jerusalem 'of that day and that hour knoweth no man, no, not the angels which are in heaven, *neither the Son, but the Father.*' According, not to the design but to the consequence of the Athanasian hypothesis, he equivocated; for being God he *did* know the date of that visitation. Jesus replies to the ambitious request of the mother of Zebedee's children, 'to sit on my right hand and on my left *is not mine to give.*' According, not to the design but to the consequence of the Athanasian hypothesis he equivocated; for being God, it *was* his to give! Such are the obvious tendencies of the orthodox reply, 'that was said in his human nature;' it destroys the beauty of Christ's character; it makes his whole life a series of equivocations worthy only of an unprincipled Lawyer; it causes the Son of the Highest never to open his lips but forth come words of double meaning, false in one sense and true in another, whose only effect is to mislead and to deceive. Better, far better it is, more worthy of us and more worthy the Saviour we love and revere, to believe that he always uttered the plain unvarnished truth, free from prevarication and studied ambiguity. But who told the Athanasian Divines what Jesus said as God, and what he said as man? This is the grand difficulty. Does the Master himself say what was uttered in his divine nature, and what in his human? No such thing. Do the apostles give us information what expressions were spoken in one capacity, and what in the other? No such thing. Do the Scriptures, from the beginning of Genesis to the end of Revelation, give us a clue to the unravelling of this entangled point? No such thing. On what ground then do those Divines presume to affirm 'that was said in his human nature?' Are they infallible, so that they cannot err in their decision? Are they under the immediate guidance of the Deity that every explication of theirs is to be regarded as the dictates of his spirit? No: no: they are uninspired men like ourselves. Again I enquire *who told them* that the words of Jesus which I have quoted, were spoken merely in his human nature? It was not Christ; it was not the Apostles; it was not the Scriptures. It is a sophism, a fallacy, an unfounded assertion, the invention of Priests no wiser

nor better than ourselves;—and to such authority we are not disposed to bow.”

The form in which this Discourse has been published, renders it peculiarly suitable for the purposes of Tract Societies and persons who concern themselves in the distribution of cheap religious works: and we hope many such will avail themselves of its assistance.

An Explanation and Defence of the Principles of Protestant Dissent, in a Letter addressed to the Protestant Dissenters of the Presbyterian Denomination, worshipping in Strand-street and Eustace-street Churches, Dublin: written in consequence of the Meaning attached to the term “Protestant Dissenter,” in a late Decision in the Court of Chancery, Ireland. By WILLIAM HAMILTON DRUMMOND, D.D. London, Green, 121, Newgate-street; Dublin, Tegg and Co. Abbey-street. 1842. Pp. 48, 8vo.

This is an admirable letter; for the time seasonable; for the matter judicious; for the argument convincing and conclusive. The whole of it will well repay an attentive perusal: the friends of Christian liberty will rejoice that she has found in Dr. Drummond so able and zealous a defender; and her foes will writhe under the lash which he inflicts with no powerless arm. It would not be fair to the author to transfer into our pages, the whole or the principal part of his publication; yet we candidly confess we have been greatly tempted to appropriate to our own use and to the benefit of our readers, the greater portion of this essay. This indeed, is we trust, already rendered in a good measure unnecessary, many of our friends having already procured copies of Dr. Drummond’s pamphlet; those who have not done so, we now advise to do so with all speed: we are sure they will think their time and thoughts well occupied in giving to its contents a serious and reflective perusal. In the mean time, we merely mention that Dr. Drummond commences his letter by adverting to the origin of the suit lately tried in the Court of Chancery in Ireland, before Sir Edward B. Sugden, having for its object, to expel the Unitarians from all share in the management and benefit of the *General Fund*:—he then briefly but clearly relates all that is known respecting the origin and foundation of the Fund, and powerfully vindicates the right of the Unitarian Trustees to assist in its management, and of the Unitarian

beneficiaries to enjoy the portion of its proceeds allotted to them by the Trustees. In the course of his observations, the theological *learning* of the Court of Chancery, receives a few needful accessions; and some of the principal agents in the pious work of attempted spoliation, especially "*George Matthews, Esq. of the Lower Castle Yard, in the City of Dublin,*" come in for some richly deserved castigation.

As a lengthened report of the trial to which the letter refers has already appeared in our pages, we shall only extract the following sentences, giving from the original documents, the founders' own account of the nature and objects of the Fund which they instituted.—

"It appears, that in the year of our Lord 1710, Sir Arthur Langford, Bart., and other well disposed christians, put forth a prospectus, inviting contributions to form a fund, for the support of the protestant dissenting interest. The following is the second of the reasons assigned, for inducing persons to contribute:—

'As nothing should be more dear to us than the Liberty of our Consciences, so there is nothing we should be more deeply concerned for, than to secure the enjoyment of this blessing, not only to ourselves, but, as far as possible, to our posterity after us.'

"Sums, to a large amount, were consequently contributed; much the greater part, nearly the whole, by the members of Woodstreet, (now Strand-street) congregation.

"The Deed of Trust, which bears date the first of May, 1710, commences thus:—

'To all to whom these presents may come, greeting.

'Whereas, from a pious disposition and concern for the interest of our Lord Jesus Christ, and the welfare of precious souls, Sir Arthur Langford, Baronet, and Joseph Damer, Esq. with divers others well-disposed christians, have designed and intended to set on foot a Stock or Fund, for the support of religion in and about Dublin, and the South of Ireland, by assisting and supporting the Protestant Dissenting interest, against unreasonable prosecutions, (some of which they have lately been exposed to, contrary to Her Majesty's sentiments publicly declared;) and for the education of youth designed for the ministry, among Protestant Dissenters; and for assisting Protestant Dissenting Congregations that are poor and unable to provide for their ministers; and for such other pious and religious ends, and by such means as shall, by the subscribers hereunto, be thought proper and reasonable for promoting the design and intention herein expressed.'

"The great object of the Fund referred to in the Deed of Trust is to assist and support the Protestant Dissenting interest. On the meaning attached to these words depends the force of the argument on which I plead in arrest of judgment, in the present suit. What is Protestant Dissent?

“The term Protestant, in its widest signification, embraces all who protest against the errors of the Church of Rome.

“The term Protestant Dissenter, in its widest signification, embraces all who protest against the errors of the Church of Rome, and dissent from the Church of England in points of faith, or church government, or in both. It does not imply a profession of belief in any particular form or system of doctrines; but only, that he stands on the Right of Private Judgment in the interpretation of scripture, and follows its dictates as his conscience directs, whether they lead to the extreme boundary of what is called orthodoxy, or heterodoxy. The genuine Protestant dissenter subscribes no creed or confession of faith, for should he do this he would desert the true principles not only of Protestant dissent, but of Protestantism itself, as defined by our best writers.

“On passing the Act of Uniformity, many members of the episcopal church refused to conform, and hence they were called Non-Conformists. The name of Puritan, also, as we learn from Bishop Burnet, quoted by Neal, was, in 1662, changed into that of Protestant Non-Conformist, with which that of Protestant Dissenter soon came to be confounded. Many of them settled in Ireland during the Commonwealth. They did not, however, constitute one body, but according to their various views of doctrine and discipline became Congregationalists, or Independents, Presbyterians, Quakers, Baptists and Protestant Dissenters.

“Of this latter class was the Rev. Thomas Emlyn, co-pastor with Boyse, of the Protestant Dissenting Congregation of Woodstreet, now Strand-street, in the city of Dublin. In 1702 he published “*An humble Inquiry into the Scripture account of our Lord Jesus Christ.*” This, two bigots of the age, one a Presbyterian, the other, Caleb Thomas, a Baptist church officer, discovered to be heretical; and they obtained a warrant to seize and have him indicted for blasphemy. There is not a more infamous prosecution on record, unless it be the present.”

We have noticed two omissions; one is that the Rev. Author has not set forth the restrictive clause in the Act of Toleration, by which persons who, by preaching, writing or advised speech, denied the doctrine of the Trinity were excluded from the benefit of that Act: this however does not affect the argument, though it may give a handle to a captious opponent. The other is more important, being found in the very definition of *Protestant Dissent*. Dr. Drummond seems to imagine that none are to be held as such but non-subscribers. To this we cannot assent. The Protestant Dissenters were from the very beginning of their body and of their name, divided into three denominations, the Presbyterian, the Independent and the Baptist: and of these the whole of the Independents and the larger branch of the Baptists,

(commonly called the Particular Baptists), were from the very first, what they still continue to be, the advocates of creeds and confessions; the Presbyterians and the General Baptists from a very early period renounced and deprecated the use of such standards. It is perfectly right therefore to affirm that non-subscribers, even though they be Unitarians, are included under the terms of the deed of trust as above set forth: but it would not be fair to argue that all others are excluded. In our opinion, both subscribers and non-subscribers are to be regarded as Protestant Dissenters: and both are entitled to share in the management and to receive the benefit of the Presbyterian or General Fund, if otherwise qualified and duly appointed. Several indeed of the writings cited by Dr. Drummond himself, shew that such was and has been the general acceptance of the terms: and the extract from Dr. Stewart's speech, which affirms the contrary, is of no authority.

INTELLIGENCE.

THE THIRD REPORT OF THE CARTER-LANE CHAPEL SUNDAY SCHOOL.

[We have great pleasure in laying before our readers the following Report, showing the state of a school which, we have reason to believe, ranks among the best managed in our connexion.]

IN appearing for the third time before the Congregation, the Teachers trust that the report they are enabled to make of the progress of the School during the past year, will be satisfactory to the Friends who have supported them, and to all who take an interest in the moral and social improvement of the poor.

The members of this Congregation have manifested so warm an interest in the cause of the education of the poor, that it is unnecessary to dwell, when addressing them, on its advantages, or to impress them with a sense of the duty which is incumbent on all, of bestowing a portion of the wealth, whether pecuniary or intellectual, which they possess, on the improvement of their less favoured fellow-creatures; the Teachers are convinced they have but to show that they can usefully employ both the one and the other, to meet with the ready sympathy and co-operation of their older and younger friends.

The Books show an accession during the past year of twenty-seven children, making a total of 153, of whom sixty-two are boys and ninety-one are girls; the average attendance, which has been fifty-three in the morning and sixty-two in the afternoon, appears low: this arises partly from the fact that many of the children

are unable to attend more than once a day, and partly from the indifference of the parents to the instruction of their children: means have, however, been taken by the Teachers with a view to remedy this evil.

The writing class has averaged forty-seven; as large a number as can conveniently be accommodated.

Notwithstanding the increase in the number of children, the depositors to the Savings' Bank, in consequence of the great distress prevailing among the poor, have not been so numerous, nor has the amount deposited been so large as last year; the number of depositors being only 110, and the amount deposited £13 9 7½.

The cause which has operated prejudicially to the Savings' Bank, has produced an increased demand for the limited aid afforded by the Benevolent Fund, which is raised almost exclusively among the Teachers, and which is devoted to the purchase of articles of clothing, a relief more particularly required at this season of the year; the smallest donations towards this object will be gladly received by any of the Teachers. It would be as well to mention here, that ninety-one children have received boots from this fund during the past year.

The children's library is regularly used by many; the Teachers are happy to remark an increase in the number of subscribers: till within the last three months, the average has been eight or nine, but it has since that time increased to twelve or thirteen per Sunday. The number of books is about 150, embracing the works of the Misses Edgeworth, Sedgwick, and Martineau, and many others of the best modern writers for children. The Teachers will feel much indebted for any contributions of books from their friends.

The Teachers are anxious to draw the attention of the congregation to the Vestry Library which they have established. It contains about 130 volumes, chiefly standard works on Theology. The Treasurer has the sum of £6 in hand, which it has been thought better not to expend until the sense of the Congregation has been taken as to the utility of the Library; should it, however, meet with their approbation, it is proposed to lay this sum out in works on education. A list of the books is annexed to this report. The Subscription is five shillings per annum.

The Teachers availed themselves of the arrangements made by the Madrigal Society in the Summer, to reward thirty of the most regular children by an excursion to Penge Wood; some of the Teachers accompanied them, and the children were much delighted by this opportunity of visiting the country and forming a more correct notion of those beauties which were known to many of them before only in imagination.

"The hope of success," says the proverb, "sweetens labour;" how sweet then must labour be when hope is converted into certainty, and when the reward is, beholding the increase of knowledge and happiness among our fellow-creatures. This reward the Teachers of your Sunday School enjoy, and they cordially thank you for having offered them the opportunity of reaping it, they earnestly invite those young members of the Congregation who have not yet joined them, to do so at once, the number of Teachers

cannot be too great, no labourers can be spared from the vast field of education.

E. J. NETTLEFOLD, *Secretary.*

MR. WILSON'S CONCESSIONS OF TRINITARIANS.

It is known to most of our readers that Mr. John Wilson, the author of an excellent *Scriptural Illustration of Unitarianism*, of which two editions have been already received with much approbation by the public, has at present in the press a work entitled "*Concessions of Trinitarians*," showing in the clearest manner, by a copious array of quotations and authorities, that *every text* without exception, which has been advanced in argument as a proof of the Trinity, the Deity of Christ, or that of the Holy Spirit, has been explained by some of the most learned and acute among the Orthodox theologians themselves, in the sense in which it is understood and explained by Unitarian Critics. Such a work, ably executed, must prove of the greatest consequence to the cause of truth. It will stop the mouths of railers and declaimers, who accuse their brethren of ignorance or perverseness because they do not adopt the common but mistaken interpretation of the passages in question, in opposition not only to the general tenour of the Sacred Scriptures, but to the *very highest Orthodox authority*. We have seen a specimen of Mr. Wilson's work on this subject extending to the 392d printed page, in type: and we conceive it could not have fallen into abler hands than his. The extracts are fairly given, industriously collected, and conveniently arranged for reference; in truth it is, so far as we can judge, every thing that could be desired in a work of the kind. We hope the author will meet with that support and encouragement which he well deserves; and would *earnestly request* such of our readers as may be enabled to lend assistance, to do so forthwith, by becoming subscribers to the work. The Rev. J. Scott Porter of Belfast will be happy to receive the names of such persons as may be disposed to subscribe in this neighbourhood, and will undertake to forward to them their copies of the book immediately after publication. (*See Advertisement on the Cover.*)

THE KIRK, THE PARLIAMENT, AND THE GOVERNMENT.

The Non-intrusionists in the Church of Scotland are at present in a very uneasy situation. The law of Patronage is the law of the land: the courts of judicature have declared any interference with it to be illegal, and the House of Lords, the last *earthly* court of appeal, has confirmed the decision. On the other hand, the leaders of the Kirk have pledged themselves and their followers, in the most solemn manner, to yield no obedience to decrees which they affirm, are inconsistent alike with the liberties of the Church courts, the rights of the people, and the spiritual supremacy of the Lord Jesus Christ, the Great Head of the Church. It is plain that nothing but parliamentary interference can resolve this per-

plexing difficulty. If an Act of Parliament be not obtained, settling the question on the basis of Non-intrusion, the followers of Dr. CHALMERS, Mr. CUNNINGHAM &c. will be compelled either to retire from the church, or to hold their livings on terms which they have repeatedly declared to be inconsistent with their conscientious views of duty towards God and man. In this emergency, the feelings of Government are looked to with intense anxiety: and so far as the public eye can see, all indications, as yet, are decidedly adverse. The late Government were so indulgent as to exercise their Scottish Patronage upon non-intrusion principles: in fact whenever a living in the gift of the crown became vacant, (and about one third of the benefices in Scotland are crown-livings), the parishioners were virtually permitted to choose their own minister:—but the present Tory Administration has put an end to this practice: and the Secretary of State for the Home Department has publicly announced his determination to exercise the privilege which the constitution vests in him, by disposing of preferments to such persons as *he* deems most suitable. Several motions have been made in the lower House of Parliament, with a view to procure a declaration, or failing that, an inquiry, favourable to the General Assembly: but the members of Government have steadily set their faces against any procedure of the kind. A bill has indeed been introduced for the purpose of setting the question at rest: but the members of Administration have, in both Houses, guarded themselves against being supposed to sanction or concur in any of its provisions: and there is no doubt that it will be lost on the second reading, or the third at farthest. On the whole, matters are very rapidly coming to the crisis significantly alluded to by the Lord President of the Court of Session, "*the Church of Scotland is regulated by Law; and they who do not like it are free to leave it.*"

OBITUARY.

DIED—On the 18th March, at Mossvale, near Newry, the residence of her son, Richard Cully, Esq. JANE, relict of the late JAMES CULLY, Esq. in the 81st year of her age.

It was her Heavenly Father's will to discipline her through life by many trials, and in her closing years by great bodily suffering. She was one who was truly exercised thereby—there were the peaceable fruits of righteousness, she was like the blessed Saviour in whose Gospel she trusted, perfected through suffering. "Blessed are the dead that die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours, and their works do follow them."

Died—On the 31st March last, CATHARINE, youngest daughter of the Rev. W. H. DRUMMOND, Lower Gardiner-street, Dublin. This little girl though but eleven years of age was not too young to experience the comforts of her religion. She was gentle and patient during some weeks of confinement to her bed: found great

delight in the perusal of well chosen books, and peculiar pleasure in portions of the sacred Scriptures, particularly those touching conversations of our Saviour with his apostles, in the latter chapters of St. John's Gospel.

In the last sad struggle she endeavoured to repeat Mrs. Barbauld's beautiful hymn, commencing

"Come, said Jesus' sacred voice."

Recollection becoming imperfect, it was read to her, and at every pause she exclaimed, "read on, read on, or I will never be able to bear this."—In a short time after, she sank peacefully to rest, and her sorrowing friends trust she is permitted to join those whom they mourn for here, with them to sing the song of endless praises to Him who sitteth on the throne, and to the Lamb for ever and ever.

"Our loved and loving Little One,
Farewell—farewell to thee!
Early favoured—Early gone
To where the soul is free!

"Free from every stain of sin,
From every cankering care,
From every grief that preys within,
From pleasure's gaudy glare.

"Farewell—thy home is with the Lamb,
And those, who gone before,
Now welcome thee to that sweet calm,
And ever blissful shore."

Died—On the night of Saturday April 9th, 1842, at her father's house in Dunmurry near Belfast, MARGARET CARLEY MONTGOMERY, fifth daughter of the Rev. H. MONTGOMERY, LL.D.—Though cut off at the early age of fourteen, this young lady had displayed dispositions and virtues which gave promise of much usefulness in mature years: and which had attached to her the hearts of all who knew her. "Early called," she was found ready. Disciplined in the furnace of affliction,—for the disease of which she died was lingering and painful,—her pure and gentle spirit ascended to the region where "*the weary are at rest.*"

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VOL. IV.

A DISCOURSE ON HUMAN LIFE.

BY THE REV. ORVILLE DEWEY, OF NEW YORK. †

“What is man that thou shouldst magnify him, and set thine heart upon him; and that thou shouldst visit him every morning, and try him every moment?”—Job vii. 17, 18.

THAT we are tried every moment—is the clause of the text, to which I wish, in this discourse, to direct your meditation. By which, in the sense of the passage before us, is not meant that we are continually afflicted, but that we are constantly proved and put to the test; that every thing which befalls us, in the course of life and of every day, bears upon us, in the character of a spiritual discipline, a trial of our temper and disposition; that every thing develops in us, feelings that are either right or wrong. I have spoken in my last discourse of the moral significance of life. I propose to speak in this, of the possible moral use and of the inevitable moral effect of every thing in life. My theme, in short, is this—that every thing in life is moral, or spiritual.

There is no conviction which is at once more rare, and more needful for our improvement, than this. If the language of Job's discontent and despair in the chapter from which our text is taken, is not familiar to many, yet to very many, life appears at least mechanical and dull. It *is* not such, in fact, but it appears such. It appears to be mere labour, mere business, mere activity; or it is mere pain or pleasure, mere gain or loss, mere success or disappointment. These things, if not mechanical, have at least, to many minds, nothing spiritual in them. And not a few pass through the most important transactions, through the most momentous eras of their lives, and never

think of them in their highest and most interesting character. The pervading morality, the grand spiritual import of this earthly scene, seldom strikes their minds, or touches their hearts; and if they think of ever becoming religious, they expect to be so only through retirement from this scene, or, at least, through teachings and influences and processes, far removed from the course of their daily lives.

But now I say, in contradiction to this, that *every thing in life* is spiritual. What is man, says Job, that thou visitest him every morning? This question presents us, at the opening of every day, with that view of life, which I propose to illustrate. That conscious existence, which, in the morning, you recover from the embraces of sleep—what a testimony is it to the power and beneficence of God! What a teacher is it of all devout and reverent thoughts! You laid yourself down and slept. You lay unconscious, helpless, dead to all the purposes of life, and unable, by any power of your own, ever to awake. From that sleep, from that unconsciousness, from that image of death, God has called you to a new life—he has restored to you the gift of existence. And now what meets you on this threshold of renewed life? Not bright sunbeams alone, but God's mercies visit you in every beaming ray and every beaming thought, and call for gratitude; and you can neither acknowledge nor resist the call without a moral result. That result may come upon you sooner than you expect. If you rise from your bed with a mind undevout, ungrateful, self-indulgent, selfish, something in your very preparations for the day, something that may happen in a matter slight as that of the toilet, may disturb your serenity and cloud your day at the beginning. You may have thought that it was only the *prayer* of the morning that had any religion, any thing spiritual in it. But I say that there is not an article in your wardrobe, there is not an instrument of daily convenience to you, however minute or otherwise indifferent, but it has a power so far moral, that a little disarray or disorder in it, may produce in you a temper of mind, ay, a *moral* state, of the most serious character. You may not be conscious of this; that is, you may not be distinctly sensible of it, and yet it may be none the less true. We are told that the earth, and every substance around us, is full of the

electric fluid; but we do not constantly perceive it: a little friction, however, developes it, and it sends out a hasty spark. And so in the moral world—a slight chafing, a single turn of some wheel in the social machinery—and there comes, like the electric spark, a flashing glance of the eye, a hasty word, perhaps a muttered oath, that sounds ominous and awful as the tone of distant thunder! What is it that the little machinery of the electrical operator developes? It is the same power, that gathering its tremendous forces, rolls through the firmament, and rends the mountains in its might. And just as true is it, that the little round of our daily cares and occupations, the humble mechanism of daily life, bears witness to that moral power, which, only extended, exalted, enthroned above, is the dread and awful majesty of the heavens.

But let us return to our proposition. *Every thing is moral*, and therefore, as we have said, great and majestic; but let us for a few moments confine ourselves to the simple consideration, that every thing in its bearings and influences is moral.

All times and seasons are moral; the serene and bright morning, we have said, that wakening of all nature to life; that silence of the early dawn, as it were the silence of expectation; that freshening glow, that new inspiration of life, as if it came from the breath of heaven; but the holy eventide also—its cooling breeze, its falling shade, its hushed and sober hour; the sultry noontide too, and the solemn midnight; and springtime and chastening autumn; and summer that unbars our gates and carries us forth amidst the ever-renewed wonders of the world; and winter that gathers us around the evening hearth,—all these, as they pass, touch by turns the springs of the spiritual life in us, and are conducting that life to good or evil. The very passing of time, without any reference now to its seasons, developes in us much that is moral. For what is the passing of time, swifter or slower, what are its lingering and its hasting, but indications, but expressions often, of the state of our own minds; it hastes often, because we are wisely and well employed; it lingers, it hangs heavily upon us, because our minds are unfurnished, unenlightened, unoccupied with good thoughts, with the fruitful themes of virtue; or because we have

lost almost all virtue, in unreasonable and outrageous impatience. Yes, the idle watch-hand often points to something within us; the very dial-shadow falls upon the conscience!

The course of time on earth is marked by changes of heat and cold, storm and sunshine; all this too is moral. The weather, dull theme of comment as it is often found, is to be regarded with no indifference as a moral cause. For, does it not produce unreasonable anxieties, or absolutely sinful complainings? Have none who hear me ever had reason to be shocked to find themselves *angry* with the elements; vexed with chafing heat, or piercing cold, or the buffeting storm; and ready, when encountering nature's resistance, almost to return buffet for buffet?

But let us turn from the course of inanimate nature, to matters in which our own agency is more distinct and visible. Go with me to any farm-house in the land, and let us see what is passing there, and what is the lofty and spiritual import of its humble history. It is the theatre of strenuous toils and besetting cares. Within doors is work to be done; that work which is proverbially "*never done*;" and without, the soil is to be tilled, the weeds and brambles are to be rooted up, fences are to be builded, of wood or stone, and to be kept in repair; and all this is to be done with tools and instruments that are not perfect but must be continually mended; the axe and the scythe grow dull with use; the plough and the harrow are sometimes broken; the animals which man brings in to assist his labours, have no instincts to make them do the very thing he wishes; they must be trained to the yoke and the collar, with much pains and some danger.

Now the evil in all this is, not the task that is to be performed, but the grand mistake that is made about the spiritual purpose and character of that task. Most men look upon such a state of life as mere labour, if not vexation; and many regard it as a state of inferiority and almost of degradation. They *must work*, in order to obtain sustenance, and that is all they know about this great dispensation of labour. But why did not the Almighty cast man's lot beneath the quiet shades and amid embosoming groves and hills, with no such task to perform; with nothing to do but to rise up and eat, and

to lie down and rest? Why did he ordain, that *work* should be done, in all the dwellings of life, and upon every productive field, and in every busy city, and on every ocean wave? Because—to go back to the original reason—it pleased God to give man a nature destined to higher ends than indolent repose and irresponsible indulgence. And because, in the next place, for developing the energies of such a nature, *work* was the proper element. I am but repeating, perhaps, what I have said before to you, but I feel that in taking this position, I am standing upon one of the great moral landmarks which ought to guide the course of all mankind; but on which, seen through a mist or not seen at all, the moral fortunes of millions are fatally wrecked. Could the toiling world but see that the scene of their daily life is all spiritual, that the very implements of their toil, or the fabrics they weave, or the merchandise they barter, were all designed for spiritual ends, what a sphere of the noblest improvement might their daily lot then be! What a revolution might this single truth produce in the condition and character of the whole world! But now for a man to gird himself for spiritual improvement—what is it? Why, with most men, it is to cast off the soiled and dusty garments of toil—the slough of mere worldly drudgery as they are called—and to put on the Sunday suit and go to church, or to sit down and read a book. Good employments are these, but one special design of them is, to prepare the mind for the action of life. We are to hear and read, we are to meditate and pray, partly, at least, for this end—that we may act well. The action of life is the great field for spiritual improvement. There is not one task of industry or business, whether in field or forest, on the wharf or the exchange, but it has spiritual ends. There is not one of the cares or crosses of our daily labour, but it was especially ordained, to nurture in us patience, calmness, gentleness, disinterestedness, magnanimity. Nor is there one tool or implement of toil, but it is a part of the great spiritual instrumentality.

Every thing in life, then, I repeat, is essentially spiritual. Every relation in life is so. The relations of parent, child, brother, sister, friend, associate, husband, wife, are throughout every living tie and thrilling nerve that binds them together, *moral*. They cannot subsist a

day nor an hour, without putting the mind to a trial of its truth, fidelity, forbearance, disinterestedness.

But let us take the case of the parent—of the young mother, for instance. She may have passed her youth in much thoughtlessness; in a round of fashionable engagements that have left her little time to think, even when approaching the most solemn relationships of life; and she may have become a wife and mother, before she has settled, or even meditated, any reasonable plan of life and of duty. Now, I am not about to say that the new charge committed to her hands brings with it many obvious duties and strong obligations; but I desire you to observe how, what is moral in the case is thrust upon her; as if a hand were suddenly stretched forth into her path, with movement and gesture that bade her pause and consider. For, *what* is in that path? It is a being, though but a little child, in whom is suddenly revealed that awful attribute, the indomitable will. That will, perhaps, utters itself in a scream of passion; it stamps upon the ground in a fury of anger; it vents itself in tears; or flashes in lightning from the eye. Yes, the being that a few days before was an unconscious and helpless infant in her arms, has all at once put on the terrific attribute of will, and its astonished guardian stands aghast, as if an uncaged lion had broken upon her path. *What*, then, is in that path? I answer, it is what nothing but moral firmness can fairly meet, and nothing but the gentleness and patience of piety and prayer can ever successfully and wisely manage, control, and subdue! And I say again, that if moral action, if religious consideration, was never before awakened, that very epoch, that very hour, might reasonably be the commencement, with her, of a complete and spiritual regeneration! For nothing less than actual regeneration from a thoughtless, self-indulgent life, ever did, or can, prepare any one thoroughly and faithfully to discharge the duties of a parent.

Again, every thing in the condition of life is moral: wealth, the means of lavish expense, or the argument for avaricious hoarding; poverty, the task-master, that exacts labour, or inflicts self-denial; mediocrity of means, the necessity, the vexatious necessity, as some will consider it, of attending to the little items of expense, or the mortifying inferiority to others, in the splendour of equi-

pages and establishments: trade, the splendid success, the fortunate speculation, the disappointed hope, the satisfactory endorsement, the dishonoured note, the sharp bargain—all moral; the professions and callings of life, some making their incumbents unreasonably proud, others making their equally useful agents unreasonably humble. When we look upon things in this light, how moral is every thing around us! This great city is one extended scene of moral action. There is not a blow struck in it, but has a purpose, and a purpose ultimately good or bad, and therefore moral. There is not an action performed but it has a motive, and motives are the very sphere of morality. These equipages in our streets, these houses and their furniture—what symbols are they of what is moral, and how are they, in a thousand ways, ministering to right or wrong feeling! You may have thought that you were to receive the teachings of morality and religion only by resorting to church: but take your seat in your well-furnished, perhaps splendid apartment, and there is not an object around you but may minister to the good or bad state of your mind. It is a little empire, of which your mind is the Creator. From many a trade and occupation, and art in life, you have gathered contributions to its comfort or splendour. The forest, the field, the ore-bed, the ocean,—all elements, fire, water, earth, air, have yielded their supplies to form this dwelling-place, this palace of your thoughts. Furniture, whose materials came from beyond the sea, polished marbles wrought from the quarries of Italy, carpets from the looms of England, the luxurious couch, and the shaded evening lamp—of what are all these the symbols? What emotions do they awaken in you? Be they emotions of pride, or be they emotions of gratitude; be they thoughts of self-indulgence only, or thoughts, merciful thoughts of the thousands who are destitute of all the comforts of life—what a moral complexion do they bear!

Nay, and this spiritual dispensation of life may press down upon a man in a way he little thinks of. For how possible is it, that amidst boundless wealth, in its most gorgeous mansion, and surrounded by every thing that can minister to pleasure, a family may be more miserable than the poorest family in the land!—the children spoiled by indulgence, made vain and proud by their over-esti-

mated advantages, made peevish, impatient, and imbecile by perpetual dependence on others, and not half so happy even, as thousands of children who are half clad and unshod, and who never knew what it was to give a command; their elders injured or ruined in constitution by luxuries, enfeebled and dulled in mind by the hard tasks that are imposed on the functions of the body, and yet absurdly puffed up with pride, that they can live splendidly and fare sumptuously every day—how possible is it, I repeat, that coarse fare and a pallet of straw, may turn out to be better than the bed of down, and the loaded table, and the cellar of choice wines! Aye, the loaded table, what a long moral account, accumulating day by day, through years, may have been written upon that table; and payment perchance, must be made on the couch of agony!

Again, society is throughout a moral scene. I cannot enlarge upon this point, as it would be easy to do, but must content myself with one or two observations. Conversation, for instance, is full of inward trials and exigencies. It is impossible that imperfect minds should commune together without a constant trial of their tempers and virtues. Though of the most friendly and kindred spirit, they will have different opinions or varying moods; one will be quicker or slower of apprehension than the other on some point; one will think the other wrong, and the other will feel as if it were unkindly or uncharitably construed; and there will be dispute, and pertinacity, and implication, and retort, and defence, and complaint; and well, if there are not sarcasm and anger! And well, if these harsh sounds do not invade the sanctuary of home! Well, if they do not bring disturbance to the social board, and discord amidst the voices of music and song!

Is not every thing, then, in social life, moral?—really a matter of religion—a trial of conscience? You enter your dwelling. The first thing that you see—and it may be a very slight thing—may call upon you for an act of self-command. The thing may not be as it should be; but that is not the most material consideration; that is not what most concerns you. The material consideration is, that your mind may be put out of its proper place, that you may not be as you should be. You go from your

door. The sight of the first man you behold may call for a trial of all your virtues. You enter into the throng of society. Every turn of your eye may present an occasion for the exercise of your self-respect, your calmness, your modesty, your candour, your forgetfulness of self, your love of others. You visit the sick or necessitous. Every step may be one of ostentation, or at least of self-applause; or it may be one of true generosity and goodness. You stand amidst the throng of men; and your position has many relations; you are higher or lower than others, or you are an equal and a competitor; and none of these relations can be wisely sustained without the aid of strong religious considerations. Or, your position is fixed and unalterable. You are a parent; and you give a command or make a request. A thoughtful observer will perceive the very tone of it to be moral; and a friend may know that it has cost twenty years of self-discipline to form that gentle tone! Or you are a child; and you obey or disobey; and let me tell you that the act, nay the very manner of your act, is so vitally good or bad, that it may send a thrill of gladness, or a pang, sharp as a sword, to the heart of your parent. Or you are a pupil; and can any act or look be indifferent, which by its levity, or negligence, or ill-humour, adds to the already trying task of those who spend anxious days and nights for you?

But I must leave these specifications, which I find indeed cannot well be carried into the requisite detail in the pulpit; but I must leave them also for the sake of presenting in close, one or two general reflections on the whole subject.

I observe, then, that the consideration of every thing in our life, as moral, as spiritual, would impart an unequalled interest and dignity to life.

First, an unequalled interest.

It is often said that the poet, or the man of genius, is alive to a world around him, to aspects of nature and life, which others do not perceive. This is not strictly true; for when he describes his impressions he finds a responsive feeling in the breasts of his readers. The truth is—and herein lies much of his power and greatness—that he is vividly and distinctly conscious of those things which other men feel indeed, but feel so vaguely, that they are scarcely aware, till told, of them. So it is in spiritual

things. A world of spiritual objects, and influences, and relations, lies around us all. We all vaguely deem it to be so; but what a charmed life—how like to that of genius or poetic inspiration, is his who communes with the spiritual scene around him; who hears the voice of the spirit in every sound; who sees its signs in every passing form of things, and feels its impulse in all action, passion, being!

“The kingdom of heaven,” says our Saviour, “is like a treasure hid in a field.” There is a treasure in the field of life, richer than all its visible wealth; which whoso finds, shall be happier than if he had discovered a mine of gold. It is related that the mine of Potosi was unveiled, simply by tearing a bush from the mountain side. Thus near to us lie the mines of wisdom; thus unsuspected they lie all around us. “The word,” saith Moses, speaking of this very wisdom, “is very nigh thee.” There is a secret in the simplest things, a wonder in the plainest, a charm in the dullest. The veil that hides all this requires but a hand stretched out, to draw it aside.

We are all naturally seekers of wonders; we travel far to see sights, to look upon the mountain height or the rush of waters, to gaze upon galleries of art or the majesty of old ruins; and yet a greater than all these is here. The world wonder is all around us; the wonder of setting suns and evening stars—the wonder of the magic spring-time—of tufted bank and blossoming tree; the wonder of the Infinite Divinity, and of his boundless revelation. As I stood yesterday and looked upon a tree, I observed little jets as of smoke, darting from one and another of its bursting buds. O that the secrets of nature might thus burst forth before us; that the secret wisdom of the world might thus be revealed to us! Is there any splendour to be found in distant travels beyond that which sits its morning throne in the golden East; any dome sublimer than that of heaven; any beauty fairer than that of the verdant and blossoming earth; any place, though invested with all the sanctities of old time, like that home which is hushed and folded within the embrace of the humblest wall and roof? And yet all these—this is the point at which I aim—all these are but the symbols of things far greater and higher. All this is but the spirits’ clothing. In this vesture of time is wrapped the immortal

nature; in this brave show of circumstance and form stands revealed the stupendous reality. Break forth, earth-bound spirit! and *be*, that thou art—a living soul—communing with thyself—communing with God—and thou shalt find thy vision, eternity—thine abode, infinity—thy home in the bosom of all-embracing love!

“ So build we up the being that we are
Thus deeply drinking in the soul of things,
We shall be wise perforce.

Whate’er we see,
Whate’er we feel, by agency direct
Or indirect, shall tend to feed and nurse
Our faculties, shall fix in calmer seats
Of moral strength, and raise to loftier heights
Of love divine, our intellectual soul.”

And thus, in the next place, shall we find that all the real dignity and importance that belong to human life, belong to every human life; i. e. to life in every condition. It is the right mind, the right apprehension of things only, that is wanting, to make the peasant’s cottage as interesting, as intrinsically glorious, as the prince’s palace. I wish that this view of life might be taken by us, not only because it is the right view, but because it would tend effectually to promote human happiness, and especially contentment. Most men look upon their employments and abodes as common-place and almost as mean. The familiar objects around them, appear to them almost as vulgar. They feel as if there could be no dignity nor charm in acting and living as they are compelled to do. The plastered wall, and the plain deal boards, the humble table, spread with earthen or wooden dishes—how poor does it all seem to them! Oh! could they live in palaces of marble, clothed with silken tapestries, and filled with gorgeous furniture and canopies of state—it were something. But now, to the spiritual vision, what is it all? The great problem of humanity is wrought out in the humblest abodes; no more than this is done in the highest. A human heart throbs beneath the beggar’s gaberdine; it is no more than this that stirs with its beating the prince’s mantle. What is it, I say, that makes life to be life indeed—makes all its grandeur and power? The beauty of love, the charm of friendship,

the sacredness of sorrow, the heroism of patience, the soul-exalting prayer, the noble self-sacrifice—these are the priceless treasures and glories of humanity; and are these *things of condition*? On the contrary, are not all places, all scenes, alike clothed with the grandeur and charm of virtues like these? And compared with these, what are the gildings, the gauds and shows of wealth and splendour? Nay, compared with every man's abode—his sky-dome and earth-dwelling—what can any man's abode be? Thou livest in a world of beauty and grandeur. Who liveth in a fairer, a more magnificent world, than thou? It is a dwelling which God hath made for thee; does that consideration deprive it of all its goodness? And suppose thou wast rich, and wast surrounded with all the gaiety and grandeur of wealth. How might they hide from thee, alas! all the spiritual meanings of thy condition! How might the stately wall and the rich ceiling hide heaven from thy sight! Let thine eye be opened to the vision of life, and what state then, what mere visible grandeur, can be compared to them? It is all but a child's bauble, to the divine uses of things, the glorious associations, the beatific visions that are opened to thee. God hath thus “magnified,” and to use the strong and figurative language of our text, “set his heart” upon the humblest fortunes of humanity.

There are those who, with a kind of noble but mistaken aspiration, are asking for a life which shall in its form and outward course be more spiritual and divine than that which they are obliged to live. They think that if they could devote themselves entirely to what are called labours of philanthropy, to visiting the poor and sick, that would be well and worthy—and so it would be. They think that if it could be inscribed on their tombstone, that they had visited a million of couches of disease, and carried balm and soothing to them, *that* would be a glorious record—and so it would be. But let me tell you, that the million occasions will come,—aye, and in the ordinary paths of life, in your homes and by your fire-sides—wherein you may act as nobly, as if all your life long you visited beds of sickness and pain. Yes, I say, the million occasions will come, varying every hour, in which you may restrain your passions, subdue your hearts to gentleness and patience, resign your own inter-

est for another's advantage, speak words of kindness and wisdom, raise the fallen and cheer the fainting and sick in spirit, and soften and assuage the weariness and bitterness of the mortal lot. These cannot indeed be written on your tombs, for they are not one series of specific actions, like those of what is technically denominated philanthropy. But in them, I say, you may discharge offices not less gracious to others, nor less glorious for yourselves, than the self-denials of the far-famed sisters of charity, than the labours of Howard or Oberlin, or than the sufferings of the martyred host of God's elect. They shall not be written on your tombs; but they are written deep in the hearts of men—of friends, of children, of kindred all around you: they are written in the secret book of the great account!

How divine a life would this be! For want of this spiritual insight, the earth is desolate, and the heavens are but a sparkling vault or celestial mechanism. Nothing but this spirit of God in us can "create that new heavens and new earth, wherein dwelleth righteousness." For want of this, life is to many, dull and barren, or trifling, uninteresting, unsatisfactory,—without sentiment, without poetry, and philosophy; alike without interpretation, or meaning, or lofty motive. Whirled about by incessant change, making an oracle of circumstance and an end of vanity, such persons know not why they live. For want of this spiritual insight, man degrades himself to the worship of condition, and loses the sense of what he is. He passes by a grand house, or a blazoned equipage, and bows his whole lofty being before them—forgetting that he himself is greater than a house—greater than an equipage—greater than the world. Oh! to think that this walking majesty of earth should so forget itself, that this spiritual power in man should be frittered away, and dissipated upon trifles and vanities—how lamentable is it! There is no Gospel for such a being; for the Gospel lays its foundations in the spiritual nature. There is nothing for man but what lies in his spirit—in spiritual insight—in spiritual interpretation. Without this, not only is heaven nothing, but the world is nothing. The great Apostle has resolved it all in a few words. "There is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit—but to all

others there is condemnation,—sorrow, pain, vanity, death. For to be carnally minded is death; but to be spiritually minded is life and peace.”

INTELLIGENCE.

PRESBYTERIAN MARRIAGE CASE.

[The following Report is taken from the Dublin Newspapers, and is the best that we can find; we must say, however, that the arguments of the learned counsel upon both sides, appear to be very imperfectly given. This important case is still undecided: and its issue is looked to with much anxiety.]

COURT OF QUEEN'S BENCH.

Dublin, Tuesday, April 26.

JUDGES BURTON, CRAMPTON, and PERRIN, took their seats on the Bench, at eleven o'clock.

*The Queen, at the prosecution of the Attorney-General,
v. George Millis.*

The case of the validity of a marriage between a Protestant of the Church of England and a Presbyterian, when performed by a Presbyterian Clergyman, was brought for argument, before the Court, on special verdict.

Mr. HOLMES (with whom was Mr. NELSON) said, he appeared as Counsel, to pray the judgment of the Court against the traverser, George Millis, who was tried at the last Carrickfergus Assizes for bigamy, when a special verdict was directed to be entered, in order that that important question should be put into a train of argument. The finding was to the effect, that the prisoner, George Millis, did, in the month of January, 1839, contract a marriage with one Hester Graham, then a spinster—that that marriage contract was entered into at Tullylish, in the County of Down, in the presence of the Rev. John Johnson, who was then and there a regular Minister of the Christian community called Presbyterians; and that the said Rev. John Johnson then and there performed the religious ceremony of marriage between the parties, according to the forms of the Presbyterian Church in Ireland. That, after the said contract and ceremony, the prisoner and the said Hester had cohabited together for two years; and that she went by the name of Millis; that

the said George Millis was, at the time the said marriage was performed, a member of the Established Church of England and Ireland; and that the said Hester was not a member of the Established Church, nor a Roman Catholic. The Jury also found that the traverser had been married a second time, but about that there was no question; and the case set up for his defence was, that the first marriage was null and void, according to law, and that he was not guilty therefore of the crime imputed to him. The statute, under which the trial took place, was the 10th of George IV. which provided that the accused party should be prosecuted in whatever county or city they should be arrested in. A similar question had been argued before the twelve Judges, some time since, when it was held, that a marriage so celebrated was null and void, and the prisoner, in that case, was acquitted of the crime of which a Jury found him guilty. What the reasons were that influenced the Judges in coming to that decision, he had not heard; but, in the first place, he had no hesitation in stating, that, by the law of nature, and the civil and common law, as known in England, Scotland, and Ireland, a contract, *per verba de præsenti*, followed by cohabitation, was beyond all question, a lawful and valid marriage. Various opinions existed in different nations, as to the lawfulness of polygamy.—But all nations had agreed that the union of one man and one woman, for the purpose of the procreation of children, and discharging the other duties of the marriage state, during their lives was a perfectly lawful contract. He, therefore, had the undoubted proposition, that an agreement between one man and one woman to live together during their lives—to be faithful to each other—to observe inviolate the sanctity and purity of the marriage bed, was a perfectly lawful and legal contract, in every country where it was formed by parties who had arrived at a sufficient age to choose for themselves, when they entered into such an union of their own free will, and where no impediment on the ground of consanguinity existed. Such a contract was a voluntary one; and, when once made, did not depend on the will and pleasure of any party to break it, but must abide the regulations of the municipal law of the country in which they happened to live. No doubt these municipal laws might superadd

or annex any lawful forms that society thought fit, in order to render the contract valid. It was competent for any state to say that undoubtedly meritorious and necessary union should not be lawful or valid, unless accompanied by some prescribed forms. That he did not deny. But he asserted broadly, that, unless such regulations were adopted by a community, the marriage was good: nay, he would go farther, by stating, that a mere declaration that a marriage contract should be voidable, if these regulations had not been complied with, was insufficient to set it aside; and, unless the gentlemen at the other side produced direct legislative interposition or decided cases that some *sine quâ non* ought to be done, he had no hesitation in stating, that, without the intervention of a Clergyman of any religious persuasion—no matter what religion—it was a perfectly valid contract, and indissoluble by either of the parties. Every Court of Justice ought to be anxious to support, instead of being astute in listening to arguments tending to invalidate such a contract, on which the well-being, nay, the very existence, of civil society depends; for, see what the consequences would be, if their Lordships decided that the marriage in that case was null and void. There a man and woman voluntarily agreed together to live as man and wife, to be faithful to each other's bed, and to bring up their offspring as moral and religious parents should do; whether there was issue in the present case, he knew not; but if this contract be set aside, would it not be in the power of the profligate man—would it not be in the power of an abandoned woman, in every case, after entering into that contract, to dissolve it again, whenever they chose to do so, and marry again, leaving the innocent offspring of the first marriage exposed to all the evils of poverty and vice. He (Mr. Holmes) had no hesitation in declaring, that these were consequences which that Court, and all Courts of Justice, instead of being astute in finding arguments, having a tendency to produce them, ought to be anxious to prevent; but he would be able to satisfy their Lordships, upon the clearest authority, that what he contended for, was the law of Ireland. He only made these few general observations, for the purpose of engaging the attention of the Court, and to fix it on the most important and anxious duty, they had to discharge in the present

case, and having done so, he would proceed to trouble their lordships with some authorities in support of it, What he contended for, was that putting out of the case altogether, the presence of the Presbyterian Clergyman at the marriage, on the facts found on the special verdict, the marriage was a good and lawful marriage in this country. To every contract of that description, the sanction of religion may be useful; but he contended it was not a necessary ingredient to make the contract valid; for the moment such a contract was voluntarily entered into, the man and the woman were united as man and wife for life, the vow so made was registered in heaven, and no addition, or interposition of any Clergyman was necessary for its validity. The parties may not be able to prove it without witnesses, and they might, if they chose to do so, superadd the presence of a Clergyman; but, he asserted, that, in its nature and essence, it was a contract just as binding, as if all the Clergymen of every sect that ever existed were present on the occasion. Let them show him the law which made the presence of a Clergyman necessary, and he would rest satisfied. He again stated it was a lawful contract—a meritorious and necessary union, rendered imperatively necessary for the existence of human society itself. Grotius states, that marriage is founded on the laws of nature, and entirely independent of any revelation of the Divine will. Mr. Story, in his “Conflict of Laws,” chap. 6, page 100—a work of great ability and research—states, that one principle pervades all communities, with regard to the mode of celebrating marriage, which is, that the matrimonial union is to be established by the consent of the parties concerned. No man who read the works of that American writer, but would agree with him (Mr. Holmes), in saying, that he was a most learned and able man,—a man who had written much on the laws of England, so far as they were similar to those of America; and referred, in his works, to all the English authorities on equity, ecclesiastical and civil law. It was a work of great general utility, by bringing together and contrasting the beauties and defects of different laws, in different countries. The learned Gentleman then referred to “M’Kenzie’s Institute,” Book 1st, title “Marriage;” to Lord President Stair’s “Institute,” “Halkerston’s Digest of the Marriage

Law of Scotland," pages 3 and 76, and proceeded—He wished in that place to observe, that the moral and religious obligation arising from a voluntary contract, such as he had described, was as binding on the consciences of the parties, as if it were celebrated by all manner of Clergymen; and that, once the contract was formed, the sin of adultery was at great, as if a number of Clergymen were present on the occasion. The Clergyman enforces, and perhaps it was proper to do so, the duties that arose from the marriage state; but the performance of the act itself by him created no additional obligation which would not otherwise essentially follow, if it were done in his absence. It was the breach of the contract alone which created the crime; for it was just as much incumbent on the parties to be faithful to each other, and to educate their children as they ought, as if it were performed in the presence of A, B, C, or D; and therefore, the observation which he had quoted from the writer to whose works he had referred, that the force of the obligation was the consent of the parties, was a just and proper one. In 1st "Blackstone's Commentaries," chap. 15, page 433, it was stated, that marriages according to the English law were looked upon in no other light but as a civil contract: and, in "Kent's Commentaries," an American writer of great eminence, to whom Mr. Story dedicated his work on the conflict of laws, it was stated in pages 86 and 87, that no peculiar ceremony of marriage was required by the common law, but the consent of both parties. If the contract be *per verba de presenti*, although no cohabitation follows, or *per verba de futuro*, followed by consummation, it was equally binding, inasmuch as there was no recognition of any ecclesiastical authority, and was merely a civil contract. That was the doctrine of the civil and canon law which governed the marriages of England, prior to the passing of the 26th of Geo. II. chap. 33; and let it be recollected, that the civil law, in that respect, was the general law throughout Europe, except where it was altered by local or municipal law. At common law, it was not necessary that a Clergyman should be present at all, although, perhaps, it was a very becoming practice; the consent of the parties may be entered into before the Magistrates, or other witnesses; and, even a general reputation that they cohabited together

as married, was held sufficient. In the case of *Honeyman v. Campbell*, in "Dowe and Clarke's Consistory Reports," page 262, which was an appeal from a decision of the General Assembly of Scotland, Lord Brougham stated, that it was sufficient that the marriage were valid, even though it might be irregular, and the parties liable to be punished by ecclesiastical censure; and held it to be as good as if the banns were published, and the ceremony performed by the Clergyman of the Established Church. Lord Brougham was in that case supporting the Scottish law, and he (Mr. Holmes) asserted there was no difference between the law of marriage in Ireland and Scotland, but that the consent of parties was alone necessary in both, to render marriages valid. The learned Gentleman having cited 1st Blackstone's Commentaries, page 82, Burn's Ecclesiastical Law, page 25, Hale's History of the Common Law, with other authorities, proceeded—He would, in the next place, beg to call their lordships' attention to the state of the canon law in the Christian Church, before the Reformation, as far as it was adopted by the law of England. At that period, marriage was held through the Christian Church, as it was at the present day by the Roman Catholic Church, to be a sacrament, yet, previous to the Council of Trent, the presence of a Clergyman was not necessary to the validity of the contract. Even though, by the religion of the times, marriage was held to be one of the sacraments of the Church, yet, as he had already stated, the presence of a Clergyman was not necessary. The decrees of that Council were never, as it was well known, received in England, nor admitted in that country as a portion of its canon law; and if, even previous to the sitting of that celebrated Council, the law did not make the presence of a Clergyman essential to the validity of the marriage contract, would his learned friends at the other side show by what law or what principle it formed such a requisite at the present day? The Council of Trent continued its sittings, at various intervals, for 18 years—it commenced in 1545, but its decrees were not finally concluded and ratified, by a bull of the Pope, until 1563, and after a great contest in that Council, at which so many different interests and States were represented, the decree *de Reformatione Matrimonii* was passed, which, for the

first time, declared, in the Catholic Church, that all marriage contracts were null and void, which were not made in the presence of the parish Rector, or some other delegated by him, or in the presence of the ordinary. That decree was passed in the 24th session, and could be found in "Halkenson's Digest of the Law of Scotland," page 69, and translated also in Father Paul's account of the Council. The effect of that decree certainly was to exalt the Clergy, by removing the performance of the marriage contract from the hands of those to whom it only belonged, and in his (Mr. Holmes's) mind, it still belonged to them and not to the Priests, for there was nothing in the ceremony which made it essential that a Clergyman should be present. But, it was very remarkable, that clandestine marriages, made with the free consent of the parties, were held by this Council to be valid, until the Church should declare them void, just like a statute in the English law, the first section of which declared certain marriages null and void, provided, as enacted in a subsequent section, proceedings were taken within twelve months. The decrees of that Council were, as he observed, never received in England or in France; and, therefore, never altered the common law of the one, nor the common law of the other. The learned gentleman then cited a passage from Sir William Scott, and referred to the case of *Dalrymple v. Dalrymple*, in the 2d Hamill's Consistory Reports, page 54. That was a case where an English officer, doing duty with his regiment in Scotland, promised to marry a lady, and that promise was followed by cohabitation; but, on his return to England, he changed his mind, and yet, on appeal, the promise so made was held to be a lawful contract. The Court would also recollect, that Moses, the Divine law-giver, and who was commanded by the Jews to promulgate the Divine will, never told them that their marriages should be celebrated in the presence of one of their Priests, although the crime of adultery was made punishable by death. He (Mr. Holmes) had no hesitation in saying, that no statement could be found in the New Testament, commanding that marriage should be treated as a religious ceremony. It was one of the most important concerns of life, the violation of the duties of which were of an aggravated description; and yet they had no

Divine communication on the subject, which would render it essential to make the ceremony more sacred by the presence of a Clergyman. No doubt, the Jews, though it was not communicated to them by Moses, did make their own institution, as to the ceremonies which were to be observed at marriages; but they were left at perfect liberty to do as they pleased in that respect. Lord Fitzmaurice, a son of the Earl of Kerry, made a promise of marriage three several times, in 1724, and the only forms he used were, first, in the June of that year, in the following words:—"We swear to marry one another." In July—"I take you for my wife, and I swear never to marry any other woman,"—a promise which he repeated in the December following; and upon an appeal to the Court of Delegates, composed of the Bishops of Oxford, Bangor, and Chief Baron Cummins, as reported in 1st Lee's Reports, by Phillimore, they found for the validity of the marriage, and, on a subsequent application, for a commission of review, the Chancellor refused it.

Judge PERRIN—That contract was entered into in Dublin, and heard before the Archbishop of Dublin, who decided against it: and his decision was appealed against.

Mr. HOLMES—There was a contract entered into without the presence of any Clergyman, and it was held to be good: and yet the Court were now called on to reverse a solemn decision of that kind, although the Chancellor of the day refused a commission of review.

Judge PERRIN—The final decision was, that the contract had been a valid one; the case was referred to, recently, by a very learned gentleman, Sir John Nicholl, who is at present, I believe, Judge of the Prerogative Court in England. The marriage took place in Grafton-street, in the city of Dublin.

Mr. HOLMES continued—Sir William Scott said, that the usage of the marriage contract ran like a stream, uninterruptedly, from the earliest age down to the passing of the 26th George III. the first Marriage Act in England, and which Blackstone describes as an innovation of the laws and constitution of the land, and yet the Court was then called to oppose, by their decision, so ancient an usage, and the authorities of such eminent men as Lord Mansfield, Chief-Justice Gibbs, Lords Eldon, Redesdale, and Manners, Sir William Scott, and a vast host of others.

The learned Gentlemen alluded to the marriages of the Jews and Quakers, which was not included in the Marriage Act, and yet were valid at common law; and, after quoting a variety of authorities, some of which went to shew that in actions of crim. con. Quakers recovered damages, and, thereby, established the validity of the contract, proceeded to observe—They passed an Act of Parliament, making it a felony for a Catholic Priest to marry two Protestants, and, though they were in the habit of abusing, vilifying, and repudiating that Church, it was, nevertheless, admitted, that the marriage was valid, and the Priest himself would at once be received into the English Church, as a Clergyman, if he gave up some of his extraordinary doctrines, and kept the rest. Yet, that was the Church which insisted that the Presbyterian Clergyman who adopted the Bible and stuck close to his text, was not fit to celebrate a marriage, which could be valid in law, if one of the parties happened to be an Episcopalian Protestant. What was a Presbyterian Clergyman? Let them answer that question, if they could. Was he a Clergyman at all, or did he get an ordination of any kind? Would his learned friend tell him (Mr. Holmes) the origin of Episcopal ordination? Would they point out to him the text from Scripture which satisfactorily shewed the origin of Bishops in the Christian Church? What was there in the touch of a Bishop which a Presbyterian Clergyman could not have? He (Mr. Holmes) was no great Divine—(a laugh)—and as he saw Dr. Cooke sitting under their Lordship's Bench, he could only wish it was his lot to deal with that part of the case. (Laughter.) But, although he was not a Divine, he would tell them what Mr. Rogers, an English lawyer, said, as to the necessity of Clergymen being present to make valid a marriage contract. He said, that, although it was insisted that the intervention of a Priest was necessary to give validity to the marriage ceremony, yet it was not necessary that the ceremony should be performed in strict conformity with the rites of the Church of England. The object in calling in the aid of religion was to give the contract a deeper and more solemn obligation, but it was not necessary to confirm the particular form of the contract, nor was it ever held to be indispensable or necessary, that a Priest who celebrated a marriage should be in regular orders.

That was the opinion of Mr. Rogers; and Lord Mansfield, who, to his honour be it spoken, was not more distinguished for his eminent talents, than for the rare quality of being liberal in his opinions, held that nonconformity was no offence at common law. If it were an offence, he (Mr. Holmes) would ask, would they have ever heard of the Reformation? What was that but a nonconformity; and let it be recollected that the pains and penalties for that which was formerly deemed an offence were repealed by the Act of Toleration. It had been said, that the rites and ceremonies, performed by Presbyterian Ministers, were not such as the law could recognize, or Courts of Justice tolerate; and their Lordships were called on, in the middle of the 19th century, to establish, by their decision, that a marriage, solemnized by a Christian Minister of the Presbyterian Church in Ireland, should not be recognised. They would give him leave to say, that that was not the doctrine of the Protestant Episcopalian Church; they would give him leave to say, that the Presbyterians of Ireland were the men who were the support of that Church; and, however paradoxical it might appear, he unhesitatingly asserted, that, from the assaults of the Roman Catholics from without, and Puseyites from within, it would soon crumble into dust, if the barrier which Presbyterianism presented in its defence were once removed. He had no hesitation in saying, that, if such were the case, their possessions would not be worth ten years' purchase; and he would also take leave to say, that no Court, unless compelled to do so, would uphold the monstrous doctrine, that a valid marriage could not be performed by a Christian Minister of the Presbyterian form of faith, between one of his own communion and an Episcopalian Protestant. They were Clergymen recognized by the law of the land, who received the *Regium Donum* at the hands of the State; and yet could they not (if Clergymen were necessary to complete the marriage contract) do so without its being pronounced invalid? The learned gentleman then referred to a decision of Baron M'Clelland, at Enniskillen Assizes, in 1828, where he overruled a similar point to that then before the Court—in a case of bigamy; and concluded a most powerful argument, which occupied four hours in the delivery.

FRIDAY, April, 29.

Mr. HOLMES observed, that before his learned friend, Mr. Whiteside, commenced on the part of the traverser Millis, he wished to call their lordships' attention to one authority which he had omitted to quote on the last day; that was the case of *Stedman v. Powell*, 1st Adams, page 58, where Sir John Nicoll said that the general marriage law of Ireland was the same as that which prevailed in England before the marriage act, and that such marriage could be performed without a clergyman.

Mr. WHITESIDE then said, he appeared on the part of the prisoner. It was his duty to prove that, according to facts found in the special verdict, judgment ought to be given in his favour, and that he ought therefore to be acquitted. It was an indictment for bigamy, and the jury found by the verdict that the prisoner was an Episcopalian Protestant, but gave no opinion as to whether Hester Graham was a Roman Catholic or a Protestant dissenter. His learned friend, Mr. Holmes, had submitted two propositions to the court—first, that the present marriage was valid, because it was a contract *per verba de præsentibus*; and secondly, supposing the presence of an ordained clergyman necessary to constitute a valid marriage, it was proved in that case that such a clergyman was present, and performed the ceremony. There appeared, in his mind, a little inconsistency in those two propositions; because if the Rev. Mr. Johnson was an ordained priest, it was quite unnecessary for his learned friend to expend all his energies on the first portion of his argument, as the only inquiry then before the court was, whether he had or had not been a clergyman according to law. If such a proposition could be established, he (Mr. Whiteside) would at once be out of court, and he should, therefore, apply himself in a more particular manner to the discussion of that subject. When a former case was argued before the judges, it was not attempted to be shown that, according to the law, a clergyman in holy orders was a Presbyterian minister, and it therefore came upon him by surprise. That, in his humble judgment, was in principle a most extraordinary argument; for what did it mean? That every duty which could be performed by a clergyman of the Church of England may be law-

fully performed by a Presbyterian minister. The ordained priest was subject to the control of his superiors; he was bound to celebrate marriage at a particular time and in a particular place, after due notice had been given; and if he did not comply with these regulations, he was subject to punishment and degradation. And the proposition put forward by Mr. Holmes was, that while a Clergyman of the Church of England must necessarily celebrate a marriage in the particular way pointed out by the ritual and according to law, a Presbyterian minister, because that clergyman dissented from everything which he said and did, could stand beside him and perform that self-same ceremony in a precisely opposite way, as if the law could recognise two things so directly opposite to each other. Having said so much, he would call the attention of the court to what the Presbyterian ministers thought of that church, the functions of whose ministers they assumed, as he found stated in a letter lately published, which contained better divinity than law. That was the production of the Rev. Dr. Stewart, an eminent member of their synod, containing some observations on his lordships' (Judge Perrin) judgment at the last Down assizes, and the arguments put forward by Mr. Miller and himself, in which, referring to the Church of England, he said—"that on account of its prelacy, its liturgy, its saints' days, and lent days, its sponsors in baptism, its unintelligible and unscriptural marriage service, and many other things which it held in common with the Church of Rome, not a single Presbyterian minister entertained the most distinct idea of consenting to such an union." The marriages of the Church of England were denounced by that writer as "unintelligible and unscriptural," and yet the argument his learned friend put forward was, that Presbyterian ministers could celebrate the marriages of Episcopalian Protestants, because they differed in opinion with them as to the mode, the time, and the place, they were to be performed. His learned friend cited one or two texts from Scripture, and he entered into a theological discussion to prove that members of the Synod of Ulster were ordained ministers. That, however, was not the question before the Court, but whether they were ordained ministers by the law of England. Every particular sect may think and conscientiously believe that the

ministers of their communion were properly ordained: but that did not establish that such was the law, and nothing, in his mind, could be more clearly or satisfactorily settled than this—that the ordained priest, according to the law of England and Ireland, was the clergyman of the Established Church, and no other. Since his learned friend had referred to the form of ordination adopted in ancient times, he (Mr. Whiteside) would prove that the history of the Christian church—the practice of the Christian world, and the law of England, were against the form and mode of ordination adopted by the Presbyterian clergymen. It was well known by the entire Christian world, that from the earliest period of Christianity, bishops only assumed or exercised the right of ordination, and for his own part, he had never heard that Saint Augustine, who came to England, or Pope Gregory the Great who sent him there, were asserted to have been Presbyterians (a laugh). His learned friend had also spoken of the usages of the church in the early times, to show that all clergymen were presbyters, but he would refer him to Riddel's *Manual of Christian Antiquities*, page 275, in which was collected the testimony of the ancient Christians, clearly proving that bishops always existed in the church, and were ex-officio the regular and appointed ministers to confer ordination. Saint Chrysostom said that no priest could ordain another, that the assertion of the power of doing so was one of the errors of Arius, and in explaining the duties of presbyter or priest, the same learned divine stated he was to assist the bishop in the celebration of the duties which religion called upon him to perform. The right of ordination by bishops was also established by the authority of the Council of Carthage; and on looking into Palmer's *Origines Liturgicæ*, he (Mr. Whiteside) found it stated that the ordination of bishops was derived from Peter, and descended in succession to the Popes, by one of whom St. Patrick was sent to Ireland, and St. Celestine and others to England. In Bishop Potter on Church Government, he also found that the Apostles were the first bishops, which was evidenced by the fact, that in the year of our Lord 92, on the death of James, Simon, son of Cleophas, was ordained his successor, who was the thirteenth bishop of the Jewish race, into the Christian church, before the fall of Jerusalem.

The ordination of Timothy was not done by virtue of an agreement among the people, or by the election of a congregation, but the imposition of hands performed by Saint Paul; and in the ancient fathers, he was distinctly and emphatically styled the Bishop of Crete. Saint Ignatius was forty years Bishop of Antioch, and in his Epistles frequently mentioned presbyters and deacons as assistants to the Bishops. Saint Clement of Alexandria, Tertullian, and others, bore the same testimony as to the station and authority of bishops—that they were styled the head of the congregations or districts, and had been so from the earliest times. Tertullian mentioned that the presbyters received their ordination, and the power to exercise their spiritual authority, from the hands of their respective bishops, and Origen, in the next century, bore similar testimony, so that it was clear and indisputable that the Christian church, from the earliest times, had been ruled by episcopal authority. Whitley, in his book on Common Prayer, page 197, said they had the joint and unbroken testimony of the whole Christian world for fifteen hundred years, in favour of episcopal authority; and he (Mr. Whiteside) would ask his learned friends to show him during that period a single instance of a valid ordination by a Presbyterian clergyman. He also found in Gibson's Codex, that bishops, priests, and deacons had existed from the earliest period, and that no person was allowed to exercise his spiritual functions unless he had episcopal ordination. The learned gentleman next quoted 17 and 18 of Charles II. Reid's History of the Presbyterians, the Irish Canons, and proceeded to read the 6th of Geo. IV. (the English grand jury act), and the 3d and 4th of William IV. (the Irish grand jury act), to show that the persons exempt from serving as jurors in both countries were styled, first, clergymen in holy orders; and next, teachers or preachers in congregations of Protestant Dissenters, evidently, as he contended, drawing a marked distinction between both, and not recognising the latter as ordained clergymen in holy orders. It was therefore, he respectfully contended, impossible for his learned friend to maintain that Presbyterian ministers were clergymen, and recognised as such by the law of England. With regard to his learned friend's proposition, that marriages were not recognised by the church as religious

ceremonies until after the Council of Trent, he (Mr. Whiteside) would next proceed to prove, first, the antiquity of the marriage ceremony, and how religiously it was at all times performed by the Christian church, even before the sitting of the Council of Trent; secondly, how that ceremony was adopted by the church of England; and thirdly, incorporated with and sanctioned by the law, which attached to lawful matrimony certain rights, that were withheld from those who did not enter wedlock in the manner prescribed. The learned gentleman then went on to cite a host of ancient and modern writers, the testimony of general councils, with the canon of Pope Innocent in 1215 against clandestine marriages, and, with reference to the assertion of Mr. Holmes, that no clergyman was present at a marriage prior to the decree of the Council of Trent, quoted the history of that council by Father Paul. In page 731 of that work it was stated that the necessity for such a decree arose from the great scandal and public mischief created, in consequence of irregular and strolling friars usurping the functions of the priesthood by celebrating clandestine marriages; and in order to put an end to that practice, the decree which had been referred to was passed by that celebrated council. The performance of the marriage ceremony was confined to the parish priest of each district, or a delegate appointed by him, or by the ordinary, not because it had not been the practice from the earliest ages for a clergyman to assist at the ceremony, but to place a check on the evil of clandestine marriages to which he had referred.

Judge Burton asked Mr. Whiteside, when he had concluded his arguments for the day, whether he would be able to resume next morning.

Mr. Whiteside replied in the affirmative.

The Attorney-General expressed a wish that he would be heard in the case this term, as it was very desirable to finish it soon.

The court said that it was their wish that the case should be terminated this term.

The case was then adjourned till next morning.

SATURDAY, April 30.

Mr. WHITESIDE resumed the argument in this case. He said, before he applied himself to the statute law as

bearing upon the point at issue, he would cite first one upon canon law, to show what the custom was with regard to marriages before the Council of Trent, which, according to the argument of Mr. Holmes, made it first necessary to have a clergyman present. The work in question was written by a Benedictine monk named Van Espen, who was professor of divinity in the University of Louvain, long anterior to the Council of Trent. It was entitled "*Jus Ecclesiasticum Universum*," and the passage relating to marriage would be found in page 565; and it would appear that so far from the presence of a clergyman being unnecessary at the marriage ceremony, no marriage was valid without it. As he had already stated, the object of the decree of the Council of Trent was merely to put a stop to clandestine marriages, which were commonly celebrated by strolling friars or degraded clergymen, by ordaining that the parish priest or ordinary, who it was to be presumed knew the parties, should be present.—He would take the liberty of citing another case, which, although not reported in any of the books, was to be found in the *Morning Chronicle*, so far back as 1823; it was that of *Beere v. Ward*, where a suit was instituted to establish the legitimacy of children in the case of a marriage, *per verba de præsenti*; and after Lord Eldon hearing the matter argued before him for seven successive days, he said he would pause before he gave an opinion upon so important a point, and directed a trial at bar, which never took place, as the parties seeking to establish the legitimacy most probably did not think proper to venture on it. Mr. Whiteside next cited the case of *Baxter and Buckley*, in "1st Lee," by Phillimore, and then referred to the 8th of Anne, which designated Quakers as Protestant Dissenters, and rendered their marriages valid as celebrated by their own teachers or preachers. He then said he would come to the statute law as applicable to marriages of Dissenters and Roman Catholics; and before he proceeded with that branch of his case, he might remark that if there had been any law in existence to sustain the proposition that a marriage *per verba de præsenti* was valid, his learned friend Mr. Holmes, who manifested much zeal, talent, and research, in arguing the case, would have discovered it. He was, therefore, warranted in saying that no such statute existed,

and that no such doctrine as that contended for had ever been sanctioned by the common or civil law of the country in either ancient or modern times. The first statute he found relating to marriages was one passed during the commonwealth of Cromwell, in what was called the Barebones parliament, and that enactment bore upon the face of it sufficient evidence of what the law was previously, for it made marriages valid which were entered into before a magistrate and witnesses. If such marriages had been valid before, there was no necessity for that enactment. Indeed it was intended by the Cromwellian parliament to establish the Mosaic law throughout the country, and anything it did could not be wondered at; but as soon as the Restoration took place an act was passed, which abrogated the new-fangled law introduced by Cromwell's parliament, and left the subject on the same footing that it was previous to that time. The act was passed in the seventeenth year of Charles the Second. The learned counsel then recited all the acts relating to marriage from that period down to the last statute passed on that subject, which was the 3d and 4th William IV. c. 102, and called upon the other side to explain, if they could, why it was that such pains and penalties were awarded against Popish priests and degraded clergymen for celebrating marriages, if the argument on their side was good that every marriage *per verba de præsenti* was valid. There could be no such anomaly in the law of the country, and he again defied them to show any statute which made a marriage contract *per verba de præsenti*, or *de futuro*, valid, even where cohabitation had taken place. If such were the case, he would be glad to know why actions for seduction, after promise to marry, were ever brought? for, if the doctrine contended for on both sides were well founded, there were *bona fide* absolute marriages in all such cases. And again, another monstrous anomaly arose—namely, that the wife could bring an action at common law against the husband. On the whole, he fearlessly asserted that, according to the common law of the land—the common law and the statute—a marriage, such as the present, could not be deemed valid; and their lordships would be coerced to give judgment in favour of the prisoner. There was a remark made by Mr. Holmes, at the close of his address, which required a word in reply. He

insinuated that it was a kind of contest between the Presbyterian and the Protestant churches, and that if the question was to be decided against the former, it would withdraw the light of its countenance from the latter. With regard to the first proposition it was wholly unfounded—no such contest existed. The point was accidentally raised in favour of a prisoner on trial for a transportable offence, and there could be nothing wrong in taking the opinion of the court upon it. As to the second proposition, even if it should turn out to be true, it could not affect the Protestant church; for he (Mr. Whiteside) believed that if all her temporalities and earthly support were taken away, she would, if founded upon truth, still remain as the witness to point the way to a bright eternity.

TUESDAY, *May 3.*

Mr. SMITH, Q.C. addressed the Court on the same side with Mr. Whiteside. He commenced by saying, that there were three questions in the case; first, whether a contract, *per verba de præsenti*, without solemnization by a person in holy orders, was lawful matrimony? Secondly, if such a solemnization was necessary, was a Presbyterian Minister authorized, by common or statute law, to solemnize a marriage between a member of the Established Church, and a Dissenter? Thirdly, was the ceremony at the alleged marriage between Hester Graham and the prisoner, such a marriage, *de facto*, as made him guilty of the crime of bigamy? With regard to the first question, he contended that a marriage, *per verba de præsenti*, till it was sanctioned by a religious ceremony, performed by a person in holy orders, did not constitute lawful matrimony. They should inquire what was the common law of the land. The learned Counsel referred to the 1st vol. of Sir W. Blackstone's Commentaries, page 63, and Sir M. Hale's book on the Common Law, pages 23, 33, and 38, in order to prove that the Saxon Laws were the foundation of the common law, and that, according to that law, it was necessary that a priest should celebrate a marriage, to render it valid. Having cited other authorities, bearing upon the subject, the learned Counsel commented upon them. At the earliest period of the British law, it was the usage to have religious ceremonies attending marriages; and he most confidently

asserted, that a marriage, *per verba de præsenti*, was not known in this country; for, who would say that a marriage such as that in the case of *Dalrymple v. Dalrymple*, by a blacksmith, was a valid one? He was not met by saying that marriages had been celebrated by Presbyterian Clergymen, because they were not *per verba de præsenti*, but were accompanied by an established ceremony. Mr. Smith here read a passage from a book supposed to have been written by Justice Lawrence, and referred to by Sir Launcelot Shadwell, in the case of *Bere and Ward*, and by Doctor Swinburne, Judge of the Ecclesiastical Court, in his book upon Espousals, to support his argument. The book was called "The Law's Resolution of Woman's Rights; or, the Law's Provision for Women," better known by the name of "The Woman's Lawyer," and distinctly set forth, that a marriage, unless solemnized by a priest, was not valid, nor the offspring of the marriage legitimate. The learned Counsel then adverted to the case of Jews and Quakers, which had been urged by the Counsel at the other side, as maintaining their propositions as to the validity of Presbyterian marriages. In the first place, he urged that the Jews were a peculiar people, and their marriages were not solemnized according to the common, but the Jewish law. In the next place, that in a case of a Quaker's marriage brought before Sir Matthew Hale, who was thoroughly acquainted with the common law, that great Judge directed a special verdict as to marriage, in the case to be found, but had not recognised a marriage, *per verba de præsenti*—they were, he contended, Protestant Dissenters. In concluding his argument, upon the first branch of the case he said, he hoped he had proved, from the treatises of learned sages connected with the law, and the immemorial usages of the country, that a mere contract *per verba de præsenti*, was not a valid marriage. He then proceeded to argue the second point of the case; namely, whether a Presbyterian Minister was in holy orders. He would not enter into the theological part of the case; but would confine himself to the law, and would contend that a Presbyterian Minister was not a person who could legally solemnize a marriage in which one or both of the parties was a Protestant. He then quoted passages from the 2d chapter of the 1st of Elizabeth, and the 13th and 14th

chapters of Charles II. from which it appeared, that unless Ministers were episcopally ordained, they forfeited their benefices, and were incapable of administering the sacraments, obtaining ecclesiastical promotion, and, of course, celebrating marriages. He then read, from the Book of Common Prayer, to shew the kind of ordination required by the law. The next statute which he quoted, was the 1st of William and Mary (the Toleration Act.) It was quite plain that dissent from the Established Church was not recognized from the time of the Reformation to that of Charles II. and, consequently, that marriages celebrated by Dissenting Ministers, could not have been recognized; and he contended that the Toleration Act did not remove the disabilities under which Dissenting Ministers laboured. The Act did not repeal the statute of Charles II. or the rule of ordination laid down in the Book of Common Prayer: it merely provided, that persons should not incur any penalty for officiating in any congregation, in the exercise of any religion permitted by the Act. It was a singular thing, he argued, that the Presbyterians should rely upon the Toleration Act, as giving them a power which they did not claim under a subsequent Act, called the Dissenters' Marriage Act. The learned Counsel then proceeded to draw the attention of the Court to his arguments and authorities in support of the third and last branch of the case.

WEDNESDAY, May 4.

The ATTORNEY-GENERAL was heard on behalf of the crown to support the validity of the marriage. There were (he said) two questions in the case—the first which he proposed to discuss was, whether or not that was a valid marriage, as being celebrated by a person in holy orders. Conceding, therefore, the necessity of it being a religious ceremony, if he should fail in satisfying the court on that point, he should then contend that it was a valid marriage, according to the law of Ireland, without the presence of a clergyman at all. He had said that there were but two questions in the case; but there was a third mode of arguing the case, consisting in the assertion, that the court was to collect from the statute law of the land what religious ceremonies were necessary at the celebration of marriage; and from the common law, whether the presence of a priest in holy orders was indispensable to the validity of the contract. It was to be recollected that the contract in that case was not a contract performed *per verba de presenti*, but one accompanied by as religious, as solemn, and as impressive a ceremony as the wisest, the ablest,

or the most religious individual could devise. He (the Attorney-General) held in his hand a book containing the discipline of the Presbyterian Church in Ireland, which amply bore him out in the description he had given of that ceremony. It was entitled "The Constitution and Discipline of the Presbyterian Church in Ireland," at page 35 of which the form of ordination was given. The Court had, therefore, an ordained priest of the Christian religion, one who, in all points of doctrine, corresponded, if not nearly, almost entirely and accurately with the Church of England. Their Lordships would also remember that that church was perfectly identical with the Presbyterian Church of Scotland, and he contended that whatever the legislature said or held of one should be applied to and construed as regarded the other.—By the 58th George III. chap. 81, they are pronounced to be ordained ministers of the Gospel, and he had, therefore, the authority of the legislature, that the person who performed the ceremony in the present case was an ordained minister of the Christian religion. He would next show the court that the legislature called the Presbyterian clergymen ministers in holy orders, and by the 8th section of the Toleration Act they were declared not liable to penalties for consecrating or receiving the sacrament of the Lord's Supper. That was, perhaps, the most important spiritual function which the ministers of any religion could be called on to perform; and yet, though the ministers of the Presbyterian Church were allowed to do so, they were to be told that a marriage ceremony celebrated by them was to be held null and void. In the same manner was the baptism of a child by a Presbyterian clergyman held to be good; for in the case of *Kemp against Wick*, 3d Phillimore, where a clergyman refused, in 1809, to allow Presbyterian children to be interred in consecrated ground, because they were not baptized according to the ritual of the Church of England, it was decided that the baptism was perfectly valid. The court could not, therefore, entertain a doubt that ministers of Presbyterian congregations can perform baptism and consecrate the sacrament; and unless the language of Sir John Nicholl "that it can no longer be considered that any act or rites performed by them are such as the law can take any notice of," be discarded and treated as a misrepresentation of law, the rite of marriage was one which Protestant Dissenting Ministers could perform. With regard to the case of the Quakers, he conceived it was one directly in point, and afforded an irresistible argument in favour of his proposition. They were subjects of the crown, bound by the laws of the land, yet they had at all times contracted their marriages on those rules and principles which governed their own body. He contended that if the Presbyterian clergyman had the power, as he certainly had, to perform a valid marriage ceremony between two of his own congregation, he must unquestionably act on the same power where there was only one concerned. The Clergymen of the Church of Scotland held, as he had observed already, precisely the same doctrines, and were placed in the same position, as those of Ireland; and would it be contended for one moment that if one of them performed the ceremony in that case it would be held null and void?

Judge CRAMPTON asked whether the Attorney-General would hold that a marriage of two Episcopalian Protestants, performed in Ireland by a Scotch clergyman, would be valid?

The ATTORNEY-GENERAL replied most certainly; and he would then call their lordships' attention to the next branch of the case—namely, whether a religious ceremony was necessary in Ireland to render marriage valid. The case on the other side was, that contracts made *per verba de præsenti* and *per verba de futuro*, followed by copulation, were perfect nullities. That was the point at issue; and he trusted to be able to show, from the highest authorities known to the law, that such was not the law. His learned friends, instead of confining themselves to the great modern authorities which had been cited by his learned friend Mr. Holmes, referred them to the ancient Saxon law upon the subject of marriage. The learned Attorney-General then referred to Sir William Blackstone to show marriage was a civil contract—to an edict published by Pope Innocent the Third, in 1215, which first directed that an ordained priest should solemnize the marriage, and that practice continued down to the Council of Trent, in 1564. The ATTORNEY-GENERAL proceeded to cite the authority of Lord Eldon, Lord Redesdale, Chief Justice Gibbs, Sir W. Scott, and other eminent authorities, to show that marriages *per verba de præsenti* were valid; and referred to the case of the *King v. Robinson*, tried before Baron Foster, at Cavan, in the spring assizes of 1839; the *King v. Marshall*, before Baron McClelland, the *King v. Haliday*, at the Donegal spring assizes, in 1838, before Baron Pennefather, the *King v. McLoughlin*, before Judge Moore, in all of which the prisoners were convicted of bigamy, although the marriages in each case were celebrated by a Presbyterian clergyman and the parties Presbyterians and Episcopalian Protestants. In conclusion, he thought it right, on the part of that most respectable body, the Presbyterians of Ireland, to express his deep regret that any phrase or observation should have fallen from the learned counsel opposite, which tended, in the slightest degree, to hurt their feelings as individuals, or their respectability as a church. He was also bound to say, that having looked into the ceremony of marriage as performed under the rules of the Presbyterian church, he was satisfied that great care and caution were invariably adopted, and so little were its ministers disposed to encroach on the powers or jurisdiction of other clergymen, that there was actually a request made in the present case, by the Protestant minister of the parish, to the Presbyterian clergyman, to celebrate the marriage between the parties.

Their lordships postponed giving judgment until next term.

PRESENTATION OF A SILVER TEA SERVICE, ETC. TO THE REV. W. J. ODGERS, OF PLYMOUTH.

Friday last, May 13th, being the 10th anniversary of the day on which the Unitarian Chapel, Norley-street, was opened, and on which Mr. Odgers commenced his labours in this Town, a meeting of his congregation and other friends took place in the Hall of

the Mechanics' Institute, for the purpose of presenting to him a very elegant Silver Tea Service, with spoons, forks, &c. as a Testimonial of their respect for his character, and gratitude for his services. On a table, in the centre of the Hall, tastefully decorated with flowers, the Tea Service was placed, where it could be seen by all who entered. Soon after 7 o'clock in the evening, a very numerous party had assembled, all apparently much gratified at the occasion on which they met, and their pleasure was shared in no small degree by the children belonging to the Sundays-schools, who occupied a portion of the gallery.

JOHN NORMAN, Esq., of Devonport, was unanimously called on to preside, and addressed the meeting, stating the object for which they had assembled, and the high gratification he felt in being called on to occupy the chair on such an occasion.

MR. JOHN BAYLY, in an appropriate address, presented the Testimonial.

MR. JOHN BROWN, the superintendent of the Boys' Sunday-school, then presented to Mr. Odgers, an offering from the Children of the Sunday-school, expressive of their gratitude for the instruction they had received.

The Rev. W. J. ODGERS acknowledged this splendid and gratifying testimonial, in an able and eloquent address, for which we regret that our pages do not afford limits: and the proceedings of the evening closed in a manner most gratifying to all who were present on the occasion.

PRESENT, AND ADDRESS TO THE REV. WILLIAM CROZIER.

On the 5th of May, 1842, the First Presbyterian Congregation of Kilmore, in the County of Down, presented their worthy and respected Minister, the Rev. William Crozier, with a purse containing Sixty Sovereigns, accompanied by an Address, expressing in the strongest terms, their gratitude for the efficient, zealous, and faithful manner in which he has discharged the duties of the pastoral office since his settlement among them, as well as their esteem for his character as a Christian and a Gentleman, and their affectionate regard for him as a Minister of the Gospel. They also took notice of his exertions to promote education, and other objects of enlightened benevolence in their neighbourhood. Mr. Crozier delivered an impressive and affectionate reply to this Address, reciprocating the sentiments of esteem and attachment which it conveyed: and congratulating the members of his flock upon the position which they occupy as a people free to search the scriptures and draw the water of life, pure and unsullied from the wells of salvation.

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PREDESTINATION.

“God is no respecter of persons.”—Acts x. 34.

PREDESTINATION is the most pernicious article of the Calvinistic creed; for if really believed, it is calculated materially to influence man's moral conduct. It is certainly important, that we should have correct views of our Creator, and our Saviour; but the Trinity is a harmless absurdity, compared with predestination. It is a happy circumstance, that no man, whatever he may imagine or pretend, fully believes in this doctrine; for were it possible that a belief in it could become universal, it would disorganize the whole social system in a week. If God foreordains whatsoever comes to pass, the virtuous man deserves neither praise nor reward, and the villain neither blame nor punishment: the man who commits murder, or any other crime, however heinous, has no right to be punished, since his Maker doomed him to do it, and he could not do otherwise than perform His will. If every act, good and bad, that is done by every man, is fixed by an irresistible, irrevocable decree, passed thousands of years before he was born, then all the labours of the philanthropist and the divine, for the improvement of man, have been in vain; nay, all the laws that have been framed for the regulation of society, have been formed on a wrong principle; all the acts of the legislator and the judge, to restrain and punish vice, and promote and encourage virtue, have not only been ineffectual, but have been in direct opposition to the will of God; for there is, and always has been, just as much of both as is agreeable to Him, and no more; and it is a folly, if not a sin, to attempt to lessen the one, and increase the other: all the

men who have suffered on the gallows, for breaches of the moral law, should be regarded as martyrs, rather than as malefactors, and those who condemned them, were guilty of murder—but no! though the said men did not deserve death, those who passed sentence upon them, and those who carried that sentence into execution, could not do otherwise, for they too were the blind instruments of an irresistible decree.

An implicit belief in this dogma, would totally destroy the power, influence, and authority, of the Parent, the Minister of the Gospel, and the Magistrate. How would any person feel, if, whenever he reprimanded his child for a fault, the latter were to remind him, that as God preordained whatever came to pass, it was impossible for him to do otherwise than commit it? I dare say, this would soon teach most parents whether they really believed in the doctrine. Suppose a man to be living in the constant violation of every precept in the decalogue; suppose a well-disposed virtuous Calvinistic Minister thought it his duty to endeavour to wean him from such a course of life, and that he were met with the following questions:—“Did you, sir, sign the Westminster Confession of Faith?” “Yes.” “Do you believe it to be true?” “Certainly.” “Then you have no right to rebuke me, however I may act: for, since you believe in predestination, you must acknowledge, that whether I commit sin, or practice virtue, I am performing the will of God to the best of my ability.” He would possess a good gift of the tongue, whom this would not silence. This good man wishes to do good, but is unable. He feels tied to the stake, and feels likewise that the wicked wretch is scourging him with weapons, with which he himself has furnished him. Half a dozen such retorts would be almost a sufficient punishment to such a man, for having adopted, as his creed, a formula drawn up by erring men, instead of the Scriptures of truth. Suppose a judge to be in the act of passing sentence of death upon a murderer; and that the latter were to confess having deprived a fellow-creature of life, but to urge in his defence that, being a believer in predestination, he was firmly convinced that God had ordained him to do it. If the doctrine be true, such a line of defence would be perfectly just, and he would be entitled to an acquittal; but I would ask no better proof

that it is not true, than a knowledge of the feelings every one who heard him resort to such a line of exculpation, would entertain towards him. Would they not all feel, that instead of justifying himself, he had aggravated his guilt, by adding to his other crimes, that of blasphemy?

It may be said, that I have urged this view too far; but I deny having done more than show the natural effects of the system, if fully carried out. I readily admit, that no man has ever *dared* to act upon it to its full extent; and therefore I conclude, that nobody ever really believed in it. But if so, why pretend it, or why exact a profession of belief in it from others? Though human creeds have done much harm, thank God! they have not been able to degrade the native dignity and purity of human nature, so far as to make any man think he is not accountable for his actions. There is something in the breast of every man, however depraved he may be, or however warped his mind may be, by contradictory and inconsistent creeds, which, though it may be occasionally disregarded, tells him, that, as he is a rational, so he is an accountable being. A man who believes, or persuades himself he believes, in predestination, may be virtuous, and no doubt there are many such; but it is not his belief makes him so: nay, he is so in spite of it. It is because Truth is too powerful to be confined by the trammels which the manufacturers of creeds and confessions have attempted to impose upon her.

If such be the effects of predestination in this world, what must they be when we look to another? Nothing but cruelty and injustice. Religion is calculated to purify the heart, and exalt our ideas of its author. This is its natural effect, but surely it must be strangely perverted when it makes its professors hesitate not to ascribe to their Creator, a line of conduct which they would shudder to think of pursuing themselves. There are persons possessing abundance of the "milk of human kindness," towards man and beast, and who would not willingly inflict pain upon the smallest insect, who think the Almighty will sentence people to eternal torments, for wanting that knowledge which He had never enabled them to obtain; and others, for a mode of belief, which, whether erroneous or not, they have adopted involuntarily. Surely that heart must be strangely perverted from its

original purity, and uninfluenced by the spirit of genuine religion, which is capable of forming such an opinion of Him. Some people think the "natural man" a great rascal; but certainly in this case, he is infinitely preferable to the acquired one. I have sometimes wondered, whether, if such men had the power, supposing it possible they could be put in His place, they would so far belie their natural disposition, as to pursue a line of conduct so different from that which they pursue on earth, but which they do not scruple to ascribe to their Maker. If they did, it would neither be nature nor religion, but the influence of creeds, that made them do it. What parent would ever dream of punishing a child, for not doing an action which he knew that child was unable to perform? But even this would be a far less degree of injustice than that of which the believers in this doctrine accuse God; for the earthly Father is not the cause of that inability. Every man possesses an inward monitor, which, if he gives it any justice, enables him to distinguish between right and wrong: and Christ says, "Why judge ye not of yourselves what is right?" Now, though it would be highly improper to institute any comparison between man and his Maker, in most respects, certainly it cannot be wrong to think it is impossible, that God can be *less* just than man; for he is wholly formed of that sense of right, of which man possesses only a share. An infinitely just Being will not punish men for the sins which He ordained them to commit; neither would He have said, through his servant, "they shall be judged according to the deeds done in the body, whether they have been good or evil," unless He had given them knowledge to distinguish between them, and likewise power to choose the one, and reject the other.

1838.

AN ELDER'S SON.

CHRIST JESUS OUR MERCY-SEAT.

IN the New Testament, Christ is called "the way," "the door," "the true vine," "light," and "the bread of life." These are similes taken from natural objects; but besides these, there is another class of similes, borrowed from the Jewish ceremonial, which are also appropriately used to illustrate his character and office. Thus he is called "our

high priest," as being the appointed mediator betwixt God and man, in like manner as the high priest, under the Mosaic dispensation, was the medium through whom God revealed his oracles to the chosen people, and by whom he reconciled them to himself. Again, in reference to his death, he is spoken of (see 1 John ii. 2.) as the *ἱλασμός* *hilasmos*, or "*propitiation* for our sins," because his death was a sacrifice offered up for the benefit of humanity, and, with a far higher aim than those of Moses, designed to abolish the ceremonial law, the wall of partition betwixt Jew and Gentile, and to reconcile the whole world to God. Again, in Romans iii. 25, Paul calls him the *ἱλαστήριον*, *hilasterion*, which is also rendered in our version, "*propitiation*," but which might have been more appropriately translated, "*mercy-seat*." The phrase contains a manifest allusion to the mercy-seat in the Mosaic tabernacle, the use of which it is necessary to know, would we understand the simile. And to its elucidation, I will therefore confine the following remarks.

If we turn to Exodus xxv. 17—22, we shall find the nature and use of the Mosaic mercy-seat explained. "And thou shalt make a mercy-seat of pure gold** And thou shalt make two cherubims of gold ** in the two ends of the mercy-seat.** And thou shalt put the mercy-seat above upon the ark; and in the ark, thou shalt put the testimony that I shall give thee. *And there will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.*" This, then, was the appointed place under the Mosaic covenant, where God was to reveal himself, from which he was to announce his oracles as occasion required; and where, as we are afterwards informed, the cloud, or *shecinah* of his presence actually rested. Three or four circumstances respecting it, are especially deserving our attention.

1st. It was the place, as we learn from this and other scriptures (See Num. vii. 89), where Jehovah met, and communed, with his chosen people. Now, in this respect, Jesus is justly styled our "*mercy-seat*," as he is the great medium of communication betwixt us and God;—he is the *place* (to retain Paul's simile) where we must go to meet and commune with our heavenly Father.

Of old, God revealed himself in a cloud, we are told, between the cherubims whose wings shadowed the Jewish mercy-seat. There he declared his will to that nation, whom, in his providence, he had selected from out the kingdoms of the earth. In these later days, he has more fully revealed himself by his well-beloved Son. By him, he has communicated a much more satisfactory development of his divine, eternal will to all nations.

In neither case was the spiritual immortal Deity actually visible to mortal eyes; for "no man hath seen God at any time." In one case, a cloud concealed his glory, or rather, was made the visible sign of his invisible presence. In the other, Christ, "the brightness of his glory, and the express image of his person," was commissioned to declare him. In both cases, however, might Jehovah be said to have met and communed with man; of old, the cloud was actually seen covering the mercy-seat; and a voice was heard proceeding from the cloud, and the will of the Most High was from thence declared. In like manner did the spirit, like a dove, visibly descend and light upon our mercy-seat; and a voice was heard from heaven, saying, "This is my beloved Son, in whom I am well pleased." Besides, the voice of Jesus instructing man in the divine science of virtue, may be regarded as the voice of God. The miraculous power of Jesus was but a manifestation of the infinite power of the Father that sent him. "It was the Father who dwelt in him that did the works."—"The words that he spake, he spake not of himself; but the Father that sent him, he gave him a commandment, what he should say, and what he should speak." Thus is Jesus, the "seat" from which the Father makes known his will to us. And as it was declared to the Israelites, that by the cloud of his presence in their tabernacle, Jehovah "would come unto them, and dwell among them;" so has it been said by Jesus, that, "if a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

2d. Another circumstance respecting the Jewish mercy-seat, is, that it was the place where pardon was dispensed to the chosen people on their presenting offerings and sacrifice. This, its very name, the *mercy-seat*, implies. The same is evident from many parts of Scripture, which it is

needless to particularize. And hence the custom of the Jews, in all countries, praying with their faces turned towards Jerusalem, and towards the mercy-seat in the most holy place, where God was supposed more particularly to dwell, and whence mercy was thought to be more especially dispensed. In like manner, Christ is the place (to preserve the simile) from which God dispenses pardon to us, on our reformation and change of conduct. Than his, we are informed, there is none other name given under heaven by which men can be saved. Would we ask pardon for our sins, we are directed for our comfort to the promises of Christ. On him we are taught, in the first place, to believe, and in his name to prefer our prayer. He is "the way, the truth, and the life,"—the way by which we are permitted to have access to the Father;—his word is truth, by which we should be guided;—his gospel is life;—it infuses a new spirit into the mind, abolishes death, reveals immortality, and promises to us mercy and eternal life. He too, we believe, was commissioned by Heaven, to declare a general amnesty. He was set forth a propitiation "*for the remission of the sins that are past*, through the forbearance of God." Previous to his coming, "all had sinned." The whole world, as the Apostle describes it, was lying in wickedness. The Jews had corrupted the Mosaic covenant, and, by their traditions, had set at nought his laws. The Gentiles had sinned against that light of nature which they possessed; and "had changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." And hence, "God had concluded all under sin." He did so, however, only in order that he might have mercy upon all, that mercy Christ was commissioned to reveal. Belief in him was the only condition requisite to obtain a *remission of sins that were past*. Jews and Gentiles, on believing on him, were, from that time forth, entered on a new course of trial; after which, they were required to work out their own salvation. In this respect, then, Jesus Christ was the mercy-seat, from which forgiveness of past offences was administered. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." From that mercy-seat, also, does forgiveness still continue to be dispensed. To Jehovah

sitting upon it, may the sinner still apply, and receive mercy. If we repent of our sins, still is he merciful and just to forgive us our sins; and, by the instrumentality of the Saviour's Gospel, to cleanse us from all unrighteousness.

And here let me note another point of resemblance betwixt our mercy-seat, and that from which forgiveness was dispensed of old. It was only on presenting an offering or sacrifice, as an acknowledgment of the transgression, that it was then dispensed. And now, it is only on presenting the sacrifice and incense of a contrite heart that we are authorized to hope for pardon. Without this, we can no more expect forgiveness, than the Jews could without their offering. Christ preached repentance, as well as pardon;—and pardon, on the express condition of repentance. “Repent,” saith the Scripture, “and be converted, *that* your sins may be blotted out.” “If ye forgive not men their trespasses,” said Jesus, “*neither* will your heavenly Father forgive your trespasses.” “*Unless* ye repent, ye shall all likewise perish.” Thus, through Jesus, pardon is dispensed to us, as it was from the covering of the ark of the covenant, to the Jews of old. In both cases, a sacrifice was necessary. In the one, the smoke of incense, and the offering of beasts; in the other, the offering of a pure heart, the incense of sincerity and truth. And here it may be observed, that from the nature of the latter offering, the design of the former may be inferred. That the purpose of sacrificing beasts, was not to produce any change in the divine mind, but rather to indicate a change of conduct on the part of the worshipper, and to express his sorrow for his faults, is evident from this, that sincerity, contrition, and the sacrifice of all unlawful pleasures, are the only offerings that we are now called upon to make. The design of the type may be in this place explained by the nature of the antitype. We have now the reality, and from it we may better understand the emblem. We have, too, the declaration of the Apostles, that it is impossible the blood of bulls and goats could take away sin. This can be only effectually removed by obeying the precepts, and imitating the conduct of our great Master, who came to do, and to teach us to do, the will of God.

(To be continued.)

SIMPLE THOUGHTS ON THE TWELFTH CHAPTER
OF ST. MARK.

THE twelfth chapter of Mark, consisting as it does of many most impressive and striking paragraphs, is well worthy of being dwelt upon with deep attention, and with holy awe. The first passage is the parable of the vineyard, which gives an account of the covetous character of those men entrusted with the care of it, the great crimes to which that covetousness led them, and the judgment pronounced against them,—Jesus making the application to the consciences of the proud Pharisees, by this remarkable quotation, “THE STONE WHICH THE BUILDERS REJECTED, IS BECOME THE HEAD OF THE CORNER.” Now, as the Scriptures are not given to us to be read hastily through, a chapter or two at a time, and then laid aside, to be thought of no more, till chance or form leads us to take them up again; but that we should receive them into our hearts, and muse upon them deeply and repeatedly; might it not be a profitable subject for reflection, not only in a general way, to consider how far the Jews, as a nation, acted the part of these unwise builders, but, to look closer, and employ our thoughts in dwelling more minutely on some of the instances of a lesser sort, of those rejections which the Saviour and his gospel met with, and the exaltation of the true Christ notwithstanding.

We will look on the circumstances of his birth. The place appointed to his parents for their lodging, was the stable of the inn, for its proprietor desired to preserve the best of his accommodations for those whom he deemed of highest distinction. Is it not strange to think, that this, their great mistake, has so seldom rebuked the wisdom of the wise of this world, or warned them in their calculations of prudence! So it was then, and so it would be at the present day, could it yet be literally proved—the great ones of the earth were honoured, and the mother of the Messiah accommodated—in a stable! We blame not the world’s choice, but, assuredly, such instances may set the true mark on its distinctions. Are they worthy the value set on them? Are they worthy so many manœuvres to obtain them? Is the gain of them worthy of such triumph? Is the loss of them worthy of such mor-

tified feeling? He must be a Christian only in name, who cannot teach his heart to say, "*They are not. My soul which has much goods laid up for everlasting years, cannot hang upon the breath of man.*"

In the humble place where Mary brought forth her son, she was found by the shepherds, who, sent by angels, came to see the holy child of promise, and by the wise men of the East, who, led by a star in the heavens, brought unto him their splendid and costly offerings.

At his baptism, he who appeared as one amongst a crowd, was recognised by the prophet to be greater than himself, and proclaimed, by a voice from heaven, the beloved of God.

When he came to Nazareth, where he was brought up, there was a murmur among the people when he stood up to instruct them, "Is not this the carpenter?" as if they had said, "Do we not know his family, it is no better than our own?" Yet could they not help wondering at the gracious words which proceeded out of his mouth, even whilst he applied to himself the prophet's description of the Messiah; but again, human pride took the alarm, when he rebuked their sins, and shewed them how the fact of the Messiah being personally with them, and brought up amongst them, could not save them, unless they should make a diligent use of the privilege. They are now enraged, and reject at once, him whom the spirit of truth had exalted. What would these proud people have said, had they heard the counsel of Nathaniel, "Can any good thing come out of Nazareth?" and here we may remark, in passing, that this people found more favour in their own eyes, than in those of their neighbours, as proud men generally do.

When Jesus came to the country of the Gadarenes, that stupid people besought him to depart, notwithstanding a most striking miracle having been performed amongst them: they were too obtuse in their feelings; too blind in their spirit, to be sensible of the honour done them.

When on the mount of Transfiguration, Peter would have so far rejected Christ, as to make equal to him Moses and Elias; or, to speak in more figurative language, overlooked the pre-eminence of the gospel over the law

and the prophets, a voice from heaven revealed to him, to whom and to which the honour belonged: **THIS IS MY BELOVED SON, HEAR HIM.**

In these few instances, we have here brought forward, it was, we may say, the people, not the rulers who rejected him who was exalted, not the **MASTER BUILDERS** who rejected the stone which became the head of the corner; but this remains to be considered. Indeed the people in general, could not, at least until the end, be charged with this sin of rejection in any comparison with their rulers; for the miracles spoke to their hearts, and to their interests, and their pride was less engaged on the side of opposition. Whilst we read the account of the Saviour's wonderful and constant exertions of mercy and of his heaven-derived power, it is hardly credible to any feeling mind, especially to the young, who are yet too simple to conceive the workings of the human heart, and the strong power of pride, how wilful were their doubtings, how uncandid their rejections of his truth, how basely wicked their machinations against him! The gift of sight to a man born blind—a father's heart cheered by the recovery of his son—a daughter restored to life—a widowed heart transported by the restoration of her only stay—a brother rising from the tomb,—all these instances, where love and power were continually to be seen, as it were, descending from above, produced no other effect on these builders, but to encrease their enmity; their worldly minds being resolved to reject this foundation stone, which was insignificant in their eyes, they cared not for its length and breadth, its strength and thickness, nor discovered that this was the true rock, which, when stricken, was to yield those living waters which should give life to a dying world! nor did they consider, that, on whomsoever this stone shall fall, it would grind him to powder! Alas! for the Builders who reject such a foundation stone! and alas! for the Christian Minister who would preach his own inventions, not making the doctrines of Jesus his foundation, Christ's example his guide, or his commands his law! Where is the church that can expect to stand on any other foundation? There is no sect that would own such a church. No professor who would not insist that his faith is built on the true rock. Nor should any dare to charge a Christian brotherhood

with attempting to construct a tottering building such as we allude to, as long as the members of it give any proof in their conduct that they are sincere in their love to Christ. Such uncandid arguments furnish a strong proof that their own building lacks the cement of charity, and must consequently be doomed to fall.

To many other instances might we advert, than those we have glanced at, that serve to show that the self-righteous, and worldly-minded Pharisee rejected this true foundation, but as we mean only to suggest hints to the thoughtful, we will not dwell longer on this passage: the awful truth contained therein, is but too obvious throughout the New Testament; and indeed, in all church history, we are continually receiving proofs how much men love to reject the true foundation, and build upon their own pride. We have not, in these considerations, adverted to the trial and crucifixion of our Lord—Peter's sad delinquency—Judas' awful choice, when he preferred the chinkling of his thirty pieces of silver, to the life of his Master—the people's shouts, inspired by their leaders, of "Crucify him, crucify him," or Pontius Pilate's decision, when he resolved to prefer the favour of a worthless, but powerful emperor, to the approbation of conscience, and the triumph of truth: these are all too obvious to be overlooked; the most thoughtless must sometimes dwell upon them, the blindest perceive them. This same spirit of fatal rejection is also apparent in the treatment the Apostles received, and in all the conduct of the infatuated Jews, until their overthrow.

We now pass to the second remarkable division of this chapter, where the Pharisees and Herodians come to Jesus with their plausible flatteries, to induce him to give his opinion concerning the paying of tribute. Were we to search through the works of the most profound philosophers, where could we find an answer of more true wisdom, one too, in which meekness, brevity, and propriety, were united, as in these words:—"Render to Cæsar the things which are Cæsar's, and to God, the things which are God's." They who came to condemn, remained to admire; they were astonished at his understanding and his answers. They are ready to inquire, "Whence hath this man this wisdom?" How plain, how practicable is the wisdom of Christ!—no mysticism—no ostentatious waste

of eloquence, but profound truth that cannot be gainsayed. Render to Cæsar—to all men—those things that are theirs by right, and render to God the things that are God's. Here is no overturning of the social system; no forsaking of earthly ties; no enthusiastic abandonment of the duties of our stations in life; no attempt to prove earthly and spiritual obligations inconsistent with each other;—no, such is not the design of the religion of Christ. Our duties to God and man he has not put in contrast, but in harmony with each other. We are incapable of fulfilling our obligations to our fellow-beings, except the lamp of heaven guide our feet, through what is oft-times a way full of thorns and briers, of painful exertions, and renouncement of self. Nor can we fly these earthly cares and give all to heaven, spending our time in fasting and prayers, without experiencing that the spirit of prayer is not increased or purified by unnatural excitement and bodily exercise; but, by keeping the heart humbly ready to inquire, "Lord, what wilt thou have me to do?" This spirit of obedience, resignation, and trust, are best becoming a Christian; and thus shall we render to God the things that are God's, and to Cæsar the things that are Cæsar's.

But may it not be said that we go beyond our authority here in considering this command as involving our duties generally to God and man; but we do not think so—and if we have enlarged freely here, and have dwelt more on the spirit, than on the letter of the command, we have, at least, only done what our Saviour's teachings warrant us to do, in pleading the connexion of our earthly duties, and our obligations to heaven. And now let us take the words more literally: We see not only the wisdom of Jesus in his reply to his insidious enemies, but learn, that he did not meddle with human governments, but encouraged in his followers a patient submission, and dutiful obedience to them as they did exist, rather than a disturbing of the mind, or a readiness to complain; and in this, his primitive followers obeyed his injunctions carefully. How astonished would they have been, had they lived to behold the cross of their divine master an insignia of war—a banner of conquest! and seen how continually men thought to render to God, by disturbing man!

*Dublin.**(To be continued.)**M. B.*

THE INFANT MOSES.

‘ And the child grew, and she brought him unto Pharaoh’s daughter, and he became her son.’—EXODUS ii. 10.

’Tis come—the dreaded night of holy sorrow:
The cherished babe—must he depart to morrow?
Another’s child to-morrow must he be,
The flattered, fostered child of royalty?
It is not from a worldly mother’s heart
This tender little nursling must depart;
To muse—and think her precious son shall grow
In royal courts—smooths not her anxious brow.
What fearful thoughts are stirring in her breast,
The last time that she lays him down to rest!
The little gentle fav’rite loved so long,
And thus beside his couch she raised her song:—

“ Thou child of danger—child of thought—
Sweet infant cradled on the wave!
Thy heaven-taught parents fondly sought
Thy feeble opening life to save.

Thou like a lily on the water
Wert seen to float—The royal maid,
Cruel Pharaoh’s gentle daughter,
Beheld thy little cradle laid.

A sister watched thy watery bed—
A sister trembling viewed thy doom;
With crafty care a mother’s shed
Became for thee a safer home.

The princess mourned the harsh decree,
That doomed the Hebrew’s son to die;
Unmoved thy tears she could not see,
But gazed with sad and loving eye.

But not so sad her eye as mine,
That looks its last on thy sweet sleep!
God of our fathers! I repine
Not at thy will—though yet I weep!

I weep to think thy name may fall,
With jests unholy on his ear;
And he may learn in royal hall
To mock the God whom I revere.

I weep to think Egyptian lore,
With false device, may lead astray;
And I may live but to deplore,
He died not on his natal day.

I weep to think he may behold,
With proud disdain, his brethren’s thrall;
And hear with spirit calm and cold,
Of their gaunt want in royal hall!

I weep—forgive the selfish tear,
 Forgive thou God who rule's above;
 He may forget his dwelling here—
 He may forget—a mother's love!"

She ceased—a sudden gush from feeling's source,
 Down her warm cheek pursued its rapid course;
 The tears that fell all unrestrained—unsought—
 Lulled by degrees each keen and bitter thought.
 She slept at last beside her sleeping boy,
 By heaven-sent visions soothed of hope and joy:
 Dreams of the future o'er her spirit came,
 And Angels told of Moses' holy fame.
 She waked—the rising sun with genial ray
 Poured its fresh beauty o'er that dreaded day,
 Rested on that young face—the infant smiled—
 The raptured mother kissed her beauteous child!
 And now no more with mournful brow she went,
 Her happy eye was radiant with content!
 Some blessed spirit seems to guard her way,
 And thus with thankful heart she pours her lay:—

Go—thou babe beloved of Heaven,
 Thy mother yields thee to the Lord;
 God hath taken—God hath given:
 Blessed and true his faithful word!

Thy mother weeps not now to part,
 Nor fears she now the lordly hall;
 Sacred in heaven's sight thou art,
 And guarded by the Lord of all!

Thou shalt not pass unheeding by,
 When thine afflicted brethren faint;
 Nor shall thine heart receive a lie,
 But grow in courts without a taint.

Thou shalt not bow to heathen God,
 Nor give thy mind to heathen lore;
 Nor kneel where heathen priests have trod,
 Nor fall before their temple door!

The flatterer's tongue shall not destroy,
 With poisonous breath, a mother's care;
 The Lord will not forget thee—boy,
 Nor thou forget a mother's prayer!

God of Abraham's holy line,
 To Thee I give my cherished son;
 Thy spirit be his sacred shrine—
 I count him 'Thine—and not my own!"

REVIEW.

History of the Planting and Training of the Christian Church by the Apostles. By DR. AUGUSTUS NEANDER, Ordinary Professor of Theology in the University of Berlin, Consistorial Counsellor, &c: translated from the Third Edition of the German Original, by J. E. RYLAND. Two vols. Post 8vo (forming vols. 35, and 36, of the Edinburgh Biblical Cabinet). Edinburgh, Clarke, 1842.

It is with much satisfaction that we see in the publication now before us, and in another still more important one, to which we mean to recur on a future occasion, a vigorous and well-sustained effort, to put within the reach of English readers, those important works by which Dr. Neander has earned for himself that great reputation which he enjoys in his native country, and placed himself in the very first rank of theological historians.

The writer is a converted Jew. His early years were spent in poverty and obscurity; but, inspired with an indomitable thirst after knowledge, he soon merited distinction by his progress in learning, and especially in the department of theology: to which, since his conversion to Christianity, he has devoted the powers of his vigorous and comprehensive mind. In religious opinion, he belongs to the *liberal orthodox* party in Germany. He has contended against the deistical or anti-supernatural theories, which unfortunately have made so extensive progress in the German schools, with probably greater effect than any other living writer. His views upon dogmatic theology appear to approximate very closely to those of the old Reformers, if they do not exactly coincide with them in all points: but a mind like Neander's is incapable of being confined within the strict trammels of a creed or a system. He views every question in an original and independent light; always approaches the subject of his work from his own peculiar position; and places the result of his inquiries before his reader with the greatest apparent earnestness and sincerity,—seemingly regardless alike of conformity to old standards or modern opinions,—sacrificing to no divinity but truth. We see traces of this disposition in every page of the work now under review. In connexion with reasonings which we do not in all cases approve, and results which differ in some instances widely from our own, we see so much to admire and applaud, and, above all, such a predominating

love of truth and freedom in the statement of honest opinion, that we should not do justice to our own feelings without recommending these volumes to the attention of all professional students. To the mass of ordinary readers, especially those who are unfurnished with classical learning, they would neither be interesting, nor, we fear, intelligible.

This work may be considered as an introduction to the author's voluminous history of the Christian Church, a portion of which has already been translated by Mr. Rose. It embraces the period during which the progress of the New Religion was superintended by those zealous and divinely gifted men, who had learned it directly from its Great Founder. The state of religion and of morals in the world at that early age, the philosophical opinions which in some instances favoured and in others opposed the promulgation of the Gospel, which now blended with its simple truths, now arrayed themselves under a hostile banner,—the facts of the apostles' own lives, their writings, the influence of their teachings, and the spread of their doctrines, are all discussed with great learning, ability, and eloquence. Yet the translator and the reader may alike complain, occasionally, of that mystical and indefinite style, so frequent with the theological writers of modern Germany, which leaves the mind often at a loss as to the exact meaning of phrases that are repeatedly employed, and of sentences, on which the force and scope of whole chapters may depend. This occasional vagueness of expression is the more to be regretted, as the thoughts of such a writer as Neander everywhere shews himself to be, are always weighty, and always deserving of attention.

As a specimen of the liberty of thought in which Dr. Neander indulges himself, we may select some passages in which he places himself in direct opposition to that *Bibliolatry* of which the late Mr. Coleridge complains, in his *Confessions of an Inquiring Spirit*:—that superstitious and uninquiring veneration for the modern translation, and the modern canon of Scripture, which discountenances every attempt to call either the one or the other in question, is something sacrilegious and profane. Neander upon this as upon every other topic, thinks for himself. When he believes a writing to be genuine and canonical, he says so: and when he finds reason to view it in a different

light, he states his opinion with equal liberty; almost as if unaware that the statement could possibly give offence.

Thus, having occasion, in the text of his work, to refer to the charge given to the Apostle Peter by our Lord after his resurrection, and which is set forth in the last chapter of the Gospel according to John, he says in a note, "We proceed here on the conviction that the 21st chapter of John's Gospel, *although not composed by him*, contains a credible tradition." See Vol. II. p. 27.

He calls the Epistle to the Hebrews, "an epistle *neither composed by Paul*, nor containing the peculiarly Pauline doctrinal statement of justifying faith."—Vol. II. p. 17. And in a full and very interesting chapter (Book vi. chap. ii.), he gives at great length his reasons for believing that it was written not by the illustrious apostle to whom it is commonly assigned, but "by a man of an independent mind, who differed from Paul in his constitutional qualities, in his mental training, and in the mode of his transition from Judaism to Christianity."—P. 212.

The Book of Revelation Dr. Neander considers as the production of a different person from the Apostle John, who is usually regarded as its author. "The Apocalypse," he says, "*which we cannot acknowledge as a work of the Apostle*, must have been written soon after the death of Nero."—Vol. II. p. 56.

In like manner he cannot regard the Epistle of Jude as the work of an Apostle. He says, "As to the author of this Epistle, *he evidently distinguishes himself from the apostles*, when he speaks of the prophetic warnings of the apostles (ver. 17), such as we certainly find in Paul's writings: we cannot explain the passage otherwise without doing violence to it. The description of the state of the church is also such as suits only the end of the apostolic age. It is therefore evident, that, if the epistle be genuine, *it cannot have been written by an apostle Jude, who was a brother of James*."—Vol. II. p. 51, note.

And so also he rejects the 2nd Epistle of Peter, without hesitation. "But such marks of genuine apostolic origin and character are by no means visible in the second epistle extant under Peter's name: many traces of a contrary kind are to be found in it; *many marks of its apocryphal origin*: and as it is but slightly supported by external evidence, we have made no use of it as a source

of information for the biography of the apostle."—Vol. II. p. 33.

Thus Dr. Neander holds his own unbiassed course, abandoning without scruple whatever he regards as untenable: apparently unconscious—or, if conscious, then unconcerned—that he is throwing aside those books and passages, from which modern controversialists are obliged to select their most powerful weapons against the Unitarian heresy.

And having mentioned this subject, we cannot but add that this writer, though a Trinitarian, seems to concede the great fact, that the doctrine of the Trinity was not preached during the apostolic age. He gives a very able, and, in its main features, a very orthodox review of the doctrine of Christianity, as developed in its different forms or rather aspects,—the Pauline, the Jacobean (with the intermediate Petrine), and the Johannean;—and yet he only affirms that the system of the apostles *affords a basis* for the doctrine of the Trinity: he does not say that it inculcates that mystery; but that *the reflective mind*, from the trinity of revelation—the revelation of God as the original source, not only of existence, but of salvation and sanctification, pursuing the track of analogy,—“*seeks to elevate itself* to the idea of an original triad in God: *availing itself of the intimations* that are contained in John’s doctrine of the Logos, and the cognate elements of the Pauline theology.”* We place the whole paragraph in a note; and assure the reader that it is *the very strongest*, and almost the only passage on the Trinity found in this entire work.

* The essence of Christianity, according to John, is comprised in this, that the Father is known only in the Son, and only through the Son can man come into communion with the Father—1 John ii. 23; 2 John 9. But no one can be in communion with the Son without partaking of the Holy Spirit which he promised to renew human nature in his image.—1 John iii. 24. Both John and Paul place the essence of Christian theism in worshipping God as the Father through the Son, in the communion of the divine life which he has established, or in the communion of the Holy Spirit, the Father through the Son dwelling in mankind, animated by his spirit, agreeably to the triad of the Pauline benediction,—the love of God, the grace of Christ, and the communion of the Holy Spirit (2 Cor. xiii. 13; and this is the basis of the doctrine of the Trinity in the scheme of Christian knowledge. It has an essentially practical and historical significance and foundation; it is the doctrine of God revealed in humanity, which teaches men to recognise in God not only the original source of existence, but of salvation and sanctification. From this trinity of revelation, as far as the divine causality images itself in the same, the reflective mind, according to the analogy of its own being, pursuing this track, seeks to elevate itself to the idea of an original triad in God, availing itself of the intimations which are contained in John’s doctrine of the Logos, and the cognate elements of the Pauline theology.

We cannot close these remarks without adding that Mr. Ryland's translation is well and carefully executed, from the last edition of the original, and with the express sanction of Dr. Neander himself. It therefore comes before the public with every claim to attention and confidence.

The Adoration of Three Persons as the Deity, a Violation of the First Commandment, and condemned both by the Precepts and Example of our Lord Jesus Christ: a Discourse. By a Defender of Bible Christianity. Dublin, Cork, and Belfast, 1842. Pp. 20, 12mo.

The Defender of Bible Christianity to whom we are indebted for this excellent Tract, is "a workman who need not be ashamed, rightly dividing the word of truth;" and it is to be regretted, that local causes have prevented him from prefixing to it his name, which would have served as a recommendation of the work wherever the author is known. He takes for his text, the First Commandment, as recited in DEUT. v. 6, 7; and after advertising to various circumstances which prove the paramount importance of the precept there delivered, he proceeds at once to discuss the important question—*Is not the adoration of Three Divine Persons, possessed of different characters, of equal attributes, and holding different relations to one another, and the human race, a violation of this commandment?* This question he answers in the affirmative, and gives convincing grounds for so believing; he then points out some of the baneful consequences which have so frequently followed from the violation of the Divine Injunction; and concludes with an animated appeal to Christians of all denominations, especially to Protestants; and most particularly to those among them who are convinced that God is one, but statedly join, or profess to join, in worship addressed to Three Persons of the Trinity. We take the following paragraph as a sample of the author's style and mode of handling the serious and solemn argument of his Discourse:—

"Finally, let me call upon all who have any respect for the divine authority, to bear their testimony to what they esteem the divine truth. If Jehovah be God, worship him; but if Jesus, why then adore *him*. If he be not so, however, let us not pain

our blessed Master by setting him a rival, as it were, upon his Father's throne. Jesus cannot be pleased with an homage which does not of right belong to him. Neither let us manifest so little respect to the divine authority, as to join in prayers without regard to the person or persons to whom they may be addressed. What would be thought of the honesty or consistency of the preacher, who, through a motive of interest or convenience, would address his prayers to the Triune God, while either disbelieving, or openly avowing his opposition to the doctrine? And where is the consistency or honesty of the hearer, who, while similarly persuaded, joins in such prayers? Surely the hearer should not be more concerned for the teacher's honesty than his own. That such indifference to truth in devotion should prevail, argues a great laxity in the religious feeling of the community. I fear it argues more, namely, little veneration for the divine command—"Thou shalt have none other gods before me." I know that a just hatred of bigotry has so operated with many, as to generate this excess of liberality. But without being bigotted, we may yet be consistent in the maintainance of our faith. He is not a bigot who acts according to his principles, but a bigot is one who refuses to examine the evidence for any sentiments but his own. True liberality is the mean betwixt bigotry and laxity or indifference. But the dread of the former too frequently drives its victim into the opposite extreme. The fear of being thought bigotted, makes men careless of their religious principles. We are concerned about how our conduct may appear in the eyes of men, while we neglect the great laws of the Creator. But if we fear to offend our brother by our bigotry, much more should we fear by our indifference, or the want of a fixed religious principle, to offend our God."

We are grieved and indignant at the prevalence of a practice which renders these remonstrances necessary, and will, perhaps, render them ineffectual.

One circumstance in the history of the accompanying tract deserves to be recorded, as a sample of the unfair means to which those will have recourse, who oppose themselves to the divine truth. The author had put it, some weeks ago, into the hands of a printer in Clonmel, where he resides. The printer was proceeding in his work, when he was interfered with, by some gentlemen who happened to call upon him, and ascertained what he was about, and who sought to convince him, as the author understands, that he was committing a crime in printing such a tract! The printer, of course, pleaded that he had nothing to do with the sentiments it contained—that he did it merely as a matter of business—that if he did not print it, others would—and that he had entered into an

engagement with the author for the performance of the work. These reasons, however, it seems, did not satisfy the gentlemen. In a few days after the above occurrence had taken place, another individual, who, no doubt, considers himself peculiarly religious, called on the printer, and sought to exact a promise from him, that he would violate his contract!

The author being informed of this circumstance (though not of the names of the parties in question, which indeed he did not inquire), and plainly seeing that the printer, from the impression, no doubt, caused by such unjust interference, feared to proceed with the work, did not choose to hold him to his engagement, and the Discourse was printed elsewhere.

Unitarianism Vindicated; in a Letter to the Rev. J. Kingsmill, M. A. Incumbent of St. Thomas's Church, Appleton, Cheshire: in reply to his Pamphlet, entitled, What is Unitarianism? By FRANCIS BISHOP, Minister of the Unitarian Church, Warrington. London, Green, 1842. Pp. 59, 12mo.

We were not acquainted even with the name of the Rev. J. Kingsmill, until the tract of Mr. Bishop fell into our hands: nor have we yet seen the pamphlet on which the latter writer animadvert; but if it be such as is set forth in these pages—and of this we entertain no manner of doubt—a grosser tissue of misrepresentations, false quotations, and unproved and groundless charges, never was given to the world. Mr. Kingsmill, indeed, though he can falsify a little on his own account, confesses that he has taken the greater part of his professed citations, at second hand, from the pages of Archbishop Magee; and those who have read the late Dr. Carpenter's Reply to his Grace's book on the Atonement, do not require to be told the manner in which the most Reverend Prelate condescended to garble and mingle the statements of Unitarian writers, to whom he had occasion to refer. Mr. Bishop's tract not only contains a concise and powerful reply to the usual misrepresentations of the Unitarian doctrine, but also a very satisfactory enumeration of the principal arguments in its support; and a short but effective answer to the common arguments of Trinitarian writers and preachers. We think this little publication might be

useful in various quarters where ignorance and calumny have hitherto borne down the advocates of the *Long lost Truth*: and we would earnestly recommend it both to individual inquirers and to Tract Societies.

INTELLIGENCE.

PRESBYTERIAN MARRIAGE QUESTION.

COURT OF QUEEN'S BENCH, IRELAND.

IN our last number we gave a full report of the arguments of Counsel in the case of *Queen v. Millis*, brought by *certiorari* before the Court of Queen's Bench, on a special verdict entered by a County of Antrim Jury: the three learned judges who presided (Chief Justice Pennefather being absent from indisposition), postponed their decision. During the present term, another case, *Queen v. Carroll* (very similar to the former, and raising the same important question), which had been tried at the Armagh Assizes, was brought before the Court, the Bench being full, by the return of the Lord Chief Justice to resume his official duties. The arguments on both sides were necessarily a mere repetition of the same topics which had been urged in the former case, and need not be re-inserted. It was announced that their lordships would deliver their judgment on Friday the 10th of June. On that day the court was crowded from an early hour. At eleven o'clock

Judge PERRIN proceeded to give his judgment, as junior member of the Court. The indictments (he said) in both cases, were for bigamy, for which, in the case of *Millis*, the special verdict found, that the prisoner did, in the month of January, 1839, contract a marriage with one Hester Graham, then a spinster—that that marriage contract was entered into at Tullylish, in the County of Down, in the presence of the Rev. John Johnson, who was then and there a regular Minister of the Christian community called Presbyterians; and that the said Rev. John Johnson then and there performed the religious ceremony of marriage between the parties, according to the forms of the Presbyterian Church in Ireland. That, after the said contract and ceremony, the prisoner and the said Hester Graham had cohabited together for two years; and, during that time, she went by the name of *Millis*, and that the said George *Millis* was, at the time the said marriage was performed, a member of the Established Church of England and Ireland; and that the said Hester was not a member of the Established Church, or a Roman Catholic. In the case of *Carroll*, the special verdict was—that the Rev. Joseph Kelso did, on the 6th day of May, 1841, in the town of Lisburn, celebrate a marriage between James Carroll and Sarah Robinson, both members of the Church of England; that the said Rev. Mr. Kelso was a Presbyterian Minister, ordained in 1809, and was placed over the Magheragall Congregation, the duties of which he performed for a period of twenty years, until he resigned his office as such

Minister of that Congregation, ten years ago. It also found, that the Reverend Mr. Kelso was ordained a Clergyman by the laying on of hands, on the part of the Presbytery of Belfast, which was composed of a number of ordained ministers, and that such ordination was according to the forms and ceremonies of the Presbyterian Church. His Lordship—having recapitulated the state of facts peculiar to the cases before the court, and with which the public are already familiar—continued to say, that the question was, whether these parties were married in fact or not. It was plain that they had intended to be married—that they entered into a marriage contract, and that the ceremony was performed at the desire of the parties, by a minister of the Presbyterian Church, according to the forms of that church—a ceremony which, by the 21st and 22d George III. chap. 25, was declared to be a valid and perfect marriage between Protestant Dissenters. The indictment was founded on the 10th George IV. chap. 34, which did not differ essentially from the statute of James. In the 3rd Institute, page 88, Lord Coke, on the words “being married,” says,—“Those extend to a marriage, *de facto*, though voidable by reason of contract, or consanguinity, or affinity, or the like, for it is a marriage in law until it is voided;” and so, though neither was a marriage *de jure*, yet both were within the statute. For the prisoners, it had been argued, that the ceremony celebrated did not constitute a marriage between them, and that they were not married *de jure* and *de facto*—that by the common law, the intervention of a Priest, in holy orders, and episcopally ordained, was necessary to constitute a valid marriage; and that, without such intervention, there could be no perfect marriage between parties in this country who were members, or one or other of whom was a member of the Established Church, although there might be a matrimonial contract, which, previous to the 85th George III. was deemed indissoluble. On the other hand, it was contended, by the Attorney-General and Counsel for the Crown, that the parties were actually married—that there was a marriage, in fact, by a Dissenting minister in holy orders, who, though not episcopally ordained, was qualified to celebrate matrimony—that, even though there was not a marriage, still, that the parties entered into a civil contract, and that that might be of effect, without the intervention of a clergyman. His Lordship proceeded to say, that much learning, ability, and research, had been exhibited by Counsel on both sides; and authorities had been cited, which, in his mind, it was impossible to reconcile; and he should, consequently, much doubt his own ability to digest and decide upon them. It was with considerable distrust that he had come to a judgment different from that of Judges for whose learning and experience he entertained the most profound respect; but, having given the case deep consideration, and formed an opinion on it, he was bound to declare what that opinion was. He should therefore proceed to state the foundation of that opinion, and to discuss the various authorities which had been adduced. He did not intend to dwell on the antiquarian and ecclesiastical learning which had been introduced. He considered, at the same time, that it had been very properly so introduced, and he would only say in passing, it was plain, that according to the canon and

civil law, a contract, *per verba de præsenti*, followed by cohabitation, constituted a valid marriage. On the other hand, by the old Saxon law, and other constitutions, the presence and blessing of a Priest were necessary. But neither the one nor the other governed the question before the court, save so far as either had been adopted and become the common law of the land. What that common law was, should be ascertained from the judgments of courts, from the text-books, and other competent authorities. His Lordship then proceeded to review at great length, the various statutes bearing on the question before the court, and the authorities, the preponderance of which, in his opinion, was on the side of the validity of the marriage. The customs connected with the solemnization of marriage in Ireland, were not constant—the rites were varied. Some of the statutes implied that the ceremony should be performed in the presence of a minister of religion. Others implied, and some reluctantly proved the direct contrary, and an opinion to the contrary was held by some of the most eminent Judges who had sat on the English Bench. There was therefore, in his opinion, in these cases now before them, much more than a mere contract or pre-contract. It was a marriage entered into and solemnized in the presence of, and by a clergyman, and requiring nothing further to its perfection. The terms marriage, and marriage contract, were used synonymously; and even if the 58th George III. chap. 81, sec. 3, could have the effect of sweeping away and annulling a pre-contract, it could not be held that the provision was introduced for the purpose of nullifying a marriage, or contract of marriage, whichever they were pleased to call it, of this description. He therefore, held this to be a marriage in fact, and within the provisions of the statute, as it was within the mischief it was framed to prevent; and that the wife and children should have the protection of the law. These were the grounds upon which he had come to the conclusion, that there ought to be judgment for the Crown; but he could not do so without again observing, that though he had come to that conclusion, and formed a fixed opinion upon the subject, yet he was bound to declare, that he did so with the greatest distrust, when he found himself differing in opinion from men who were so much his superiors in every respect. The learned Judge then concluded a most able judgment, which occupied three hours in the delivery.

Judge CRAMPTON then said, that if his brother Perrin found it necessary to express his distrust in the judgment he had given on that most important case, upon which they were called on to express their opinions *seriatim*, it became him to express a sentiment of distrust equally strong in differing from him, as he did on two most important branches of the subject; and that distrust was not a little increased by the very able judgment he had just given. He (Judge Crampton) should only take the case of the Queen v. Millis, because the facts, though not exactly the same, were so in substance. The case came before the Court upon a special verdict. It was a subject of vast importance, not only as regarded the parties, but the public at large; and he, for one, certainly did rejoice, that the question involved had been raised in such a shape as to enable it to be brought before the House of Lords, the

highest tribunal of the land, for a full and satisfactory decision. In the case of the Queen v. Smith, which was tried before him at the Armagh Summer Assizes of 1841, the same question arose, upon which, the decision by the Judges being in favour of the prisoner, he was discharged; and the present case was brought forward to review the decision thus given, and to have the opinion of the House of Lords upon the subject. The case of the Queen v. Smith, was not relied on, and very properly so, during the course of the present argument; for however he for one may have felt himself bound, as a Circuit Judge, or as an individual member of the Bench, to coincide with the majority of the Judges, yet the present case being raised in the Court of Queen's Bench, in its transit to the House of Lords, he did not feel himself bound by the authority of that case. The question was argued with great ability, with great zeal, as well as with great learning; and, undoubtedly, if the Court, or a majority of its members, arrived at a wrong conclusion, it was not for want of sufficient information on the part of Counsel. The learned Judge then proceeded, at great length, to review the authorities cited in the course of the argument, and, at a quarter to 6 o'clock, concluded by stating, that, in his opinion, a marriage contract, *per verba de præsenti*, or a contract *per verba de futuro*, followed by cohabitation, was not, at common law, a valid contract, but that a marriage performed by a Presbyterian Clergyman between two Episcopal Protestants, was a perfectly lawful and good marriage; and, that, consequently, he was bound to pronounce the prisoner guilty of bigamy.

The CHIEF-JUSTICE then said, that, in consequence of the lateness of the hour, and the time which had been necessarily occupied by the other members of the court in delivering their judgments, he should then adjourn the Court until next morning.

SATURDAY, June 11.

Mr. Justice BURTON gave his judgment, in favour of the prisoner Carroll, on the grounds that, by the statutable law of Great Britain and Ireland, it was necessary for the legal solemnization of marriage between two Episcopalians, that the ceremony should be performed by a Priest, episcopally ordained into holy orders; and that a Presbyterian Minister, not being recognized as such, by the law of the land, was not legally qualified to perform the rite.

The CHIEF-JUSTICE then delivered his judgment. He said, in the present case, namely the Queen against Carroll, his judgment entirely concurred with that of his brother Burton, which was, that the prisoner ought to be acquitted of the offence with which he was charged, namely, his being married to one woman, when the woman to whom he was previously married was still alive, not having been sustained against him. The entire question in the case arose from the words "being married." Those words were words constituting the offence, in all former statutes, and the same words existed in the present statute upon the subject of bigamy. He conceived, as he viewed the law on the subject, that the present case was not free from doubt, and, therefore, in favour of the pri-

soner. The words "being married," had an interpretation given to them in a book he believed of unquestionable authority—he meant Lord Coke's 3 Institute, Book 88, chapter 27, where Lord Coke, in using the words, said they extended to a marriage *de facto*, which was not voidable by reason of pre-contract, consanguinity, or the like. This voidable marriage did not mean an imperfect marriage, which never was good. It was a good marriage until it became voidable; and one of the grounds upon which it might be voidable was, the existence of a pre-contract. Now, if a pre-contract were that which made a marriage voidable, it would seem to be inconsistent with the idea of there having been an actual previous marriage. If there were a pre-contract existing at the time of the second marriage, that was not a marriage within the words "being married." Yet, in point of fact, if there were a pre-contract, that did not prove there was a pre-marriage—There lay the difference between them. The man was not to be transported for felony, if he had only entered into a pre-contract, and had come within the crime of a double marriage. There seemed to be no doubt that that was the law on the subject. His Lordship referred to Russell on Crimes, page 152, in support of this view. Though it was held by Lord Coke, and many other writers on the subject, which he (the Chief-Justice) could find, that voidable marriages were what Lord Coke led one to imagine; yet, there was no reason whatever for saying that that amounted to a perpetration of felony. —The facts of the present case were these:—On the 6th May, 1841, the Rev. John Kelso, at his own private house, performed a marriage ceremony between James Carroll and Jane Foster, according to the forms of the Presbyterian Church. It was not stated what the particulars of the marriage ceremony were; and he (the Chief-Justice) had some difficulty in thinking whether the Court had sufficient legal information to enable them to see what was the form of the Presbyterian Church for the celebration of marriages. The Church of England was the Church of this country, as established by law. The forms, ceremonies, and discipline of that Church were established by law, and the Court were bound to take notice of those forms, ceremonies, and discipline, as part of the law of the land; but where is the law of the country which had defined what were the forms, ceremonies, and discipline of the Presbyterian Church? Such a law existed in Scotland, by the Act of Union; but where was the law which enabled the Court in this country to see what were the forms and ceremonies of the Presbyterian Church; and, if that were not defined, as it was not on the face of the special verdict, in the case before the Court, how were they to say, that there had been in it a legal marriage, even according to the forms and ceremonies of the Presbyterian Church, when they did not know what these forms and ceremonies were. It appeared on the face of the special verdict, that in 1809, Joseph Kelso had been ordained a Minister by the Synod of Ulster, to the Magheragall Congregation. It was plain he had not Magheragall nor any other congregation, at the time of the performance of the ceremony of marriage, in the case before the court, and who can tell whether it was a legal marriage, with the forms and ceremonies of the

Presbyterian Church, when they had no evidence of it? A book of certain rules and orders had been held up to the court, as containing the rights and ceremonies of the Presbyterian Church, but how were the court to accept that book; or look upon it as an authority? What sanction had they for doing so? How was that book binding? And if that were left in obscurity and doubt, as it was, could they convict a prisoner for having married a second time, in violation of a contract alleged to have been entered into by him, in pursuance of rites and ceremonies of which the court had no cognizance. It was found, that Mr. Kelso resigned his charge of the Magheragall Congregation, ten years ago, and that he did not consider himself thereby to have ceased to be a Presbyterian minister. How could the court tell whether Mr Kelso's opinion on that subject was right or the contrary? It was found, that since this resignation, he had done no duty except marry, baptize, and preach, not before a regular congregation, but in his own private house. For nine years past, it was found that he had not attended at any Synod or Presbytery. Under what discipline—to what rules was he subject? He received no *Regium donum*, nor any benefit from any presbytery. These were the circumstances. If the court were to take the book which was held up to them as authority, and as containing the rules and discipline of the Presbyterian Church, whereby the members of it were to be governed, they were to say that the marriage in the present case, was directly in opposition to the discipline and rules of the Presbyterian Church. Then the two persons between whom the marriage was celebrated, were both members of the Church of England: but, in the book held up as authority, in section seventeen, on "marriage," one of the rules was this, that "no minister shall join in marriage two persons, if one of whom is a member of his own congregation, with the member of another minister's congregation, without a certificate from the minister of that other congregation." The third rule was, "No minister should join in marriage two persons, except one of whom is a member of his own congregation." By that rule, it was seen that it was only where one of the parties to be married, was a member of his own congregation, that a minister should join them in marriage; and, moreover, was it not perfectly plain, that those rules were ordered by the Presbyterian Church, to be observed between members of the Presbyterian Church. They contemplated the persons to be married as belonging to the congregation of the officiating minister of the Presbyterian Church, or at least, one of them to belong to his own congregation, and the other might belong to some other congregation of Presbyterians. Because that was the case in which the minister was allowed to join the two persons in marriage, where one of them was a member of his own congregation, and the other a member of some other, not Church of England, but Presbyterian Congregation. Therefore, it was plain to his mind, that those rules were made, not with a view to break the law of the land, not to interfere with the forms or ceremonies of another Church, but with regard to the contract of marriage, as between Presbyterians themselves. But, in reading those rules or laws, he did not see what law made those laws, and he did not

know, to the present hour, what number of Presbyterians received those rules as the rules of the Presbyterian Church. It was well known, that there were wide and very great differences existing on the subject, and that there had been public investigation on the matter, in Courts of Justice. How did he know whether those rules, as adopted by the Synod of Ulster, would be acquiesced in by the Presbytery of any other Synod; and, therefore, if the present case went no farther than what he said, he should have very great doubts, indeed, even without entering into the question of the general validity of the marriage, whether Mr. Kelso had any right to celebrate marriage, according to the rites of the Presbyterian Church. He then gave his judgment in relation to the celebration of marriages between two persons, members of the Established Church, under the law of Great Britain and Ireland, which was, that such marriages could only be celebrated by persons episcopally ordained as Priests to perform such a ceremony; and that, therefore, a Presbyterian Minister could not perform such a ceremony, he not being episcopally ordained. The learned Judge then referred to "2d Burnes' Ecclesiastical Law," 8th edition, page 192; "Coke upon Littleton," section 135, as confirming the statutable law; the 17th and 18th Acts of Charles II. ordering conformity with the law since the Reformation. He also referred to the 23d and 36th articles of the Church of England, as set out in the book of Common Prayer, proving that no other persons were authorised to confer holy orders on Deacons and Priests, except Bishops; to the 8th sec. of the Act of Uniformity, which allowed certain toleration to Dissenters; to the 9th sec. of the same Act, which did not allow any person to administer the holy communion, or celebrate marriage, who was not a legally ordained Priest; to third Phillimore, page 269, in case of *Kemps v. Williams*, Hooker's Ecclesiastical Polity, Wheatly on Common Prayer, pages 93, 94, and 98, Gibbon's Codex, page 99, and Palmer's Origines Liturgicæ, page 249, to prove that none other persons than Bishops could ordain Deacons and Priests. His lordship next referred to Bingham's Christian Antiquities, book 22, chapter 4, who quoted Tertullian, Gregory and Ambrose, and also a law by Charlemagne, in proof of marriage being considered, in those early times, as a religious ceremony requiring the presence of a Priest. After alluding to the enactments of the Saxon law on the subject, which had only been brought to light within the last two years, and which, enjoined by the King's command, the absolute necessity of a Priest's presence, at the celebration of marriage, the learned Judge concluded by saying, that, upon the whole, his judgment corresponded with that of his brother Burton, namely, that the prisoner could not be convicted of bigamy on the special verdict.

Mr. Justice PERRIN then said, that, as it was essentially necessary the law on the subject should be settled, he would give judgment against his own opinion, *pro forma*, that the prisoner should be acquitted of bigamy.

A TRIBUTE OF RESPECT TO MR. GEORGE FRYER.

A pleasing tribute of respect was last Sunday paid to a worthy townsman, Mr. George Fryer, on the eve of his emigration to America, by the members of the Unitarian Congregation of Preston. The Rev. J. Ashton, Minister of the Chapel, in presenting him in the name of the congregation with a silver Box bearing a suitable inscription, expressed in warm terms, his sense "of the loss the congregation was about to sustain in the removal of one whose gratuitous services in conducting the psalmody, had laid them under much obligation, and whose modest and exemplary character rendered him an ornament of their Christian Society."

CHARITIES FOUNDED BY THE LADY HEWLEY.

The litigation of this important charity which has so long occupied the public attention, is rapidly drawing to a close. So much time has elapsed since the last judicial step in the proceedings was taken, that it may be convenient to recall the main points of the case. Dame Sarah Hewley, widow of Sir John Hewley of York, by deeds dated in January 1704, conveyed her estates (now producing about £3000 per annum) to certain Trustees, and to the successors whom they should from time to time appoint,—“upon trust, out of the rents to pay such sums yearly or otherwise, *to such and so many poor and godly preachers, for the time being, of Christ's Holy Gospel*, and to such poor and godly widows, *for the time being of poor and godly preachers of Christ's Holy Gospel*, at such time or times, and for so long time or times, and according to such distributions as the said *Trustees and Managers, for the time being*, or any four or more of them *should think fit*: and employ and dispose of such sums, and in such manner for the encouraging and promoting of the preaching of Christ's Holy Gospel in such poor places, as the said *Trustees and Managers, for the time being*, or any four or more of them *should think fit*.” The Trustees were farther authorised to appropriate a portion of the proceeds of the estate toward the education of young men, “designed for the ministry of Christ's Holy Gospel:” and they were *enjoined* to continue to any persons or places in Yorkshire, whatever allowances Lady Hewley might have made to them immediately or shortly before her death, unless they should see cause to withdraw the same.—*There is no mention of preference to be given to any particular sect, denomination or form of doctrine.* The vacancies which have occurred, from time to time, in the Board of Trustees, have been filled up in the manner prescribed in the deed:—the benefactions allotted by Lady Hewley to places in Yorkshire, have been continued according to her directions; and the residue has been applied for the objects specified in the deed. There is no charge of malversation, but forasmuch as the present Trustees, though gentlemen of the highest respectability and character, are Unitarians,—forasmuch as the congregations which were the special objects of Lady Hewley's bounty, are now also Unitarians,—and

forasmuch as a small portion of the general proceeds is dispensed in relief to some poor and godly Unitarian preachers of Christ's Holy Gospel, and to the widows of such preachers,—(the far greater proportion however being given away to persons holding orthodox views), a suit was raised for the purpose of displacing the present Trustees, vesting the estates in orthodox hands, and directing distribution to be made to orthodox persons only. In support of this action, two points were principally relied on, in the Bill: viz. that in the year 1704, a clause, (*since repealed*), excepted such persons as should openly attack the Trinity from the benefit of the Act of Toleration:—and secondly, that there was a strong presumption (it is admitted that there is no direct proof), that Lady Hewley was herself orthodox, and therefore could not have been supposed to intend any part of her charity to be bestowed upon Unitarians. The case having been decided in favour of the plaintiffs, by Sir L. Shadwell and Lord Lyndhurst, was brought by appeal to the House of Lords: which on the 28th of June, 1839 proposed to the sixteen Judges of England, six questions: the object of which was to ascertain whether the extrinsic evidence admitted in the cause for the purpose of putting a particular construction upon the words of the deed, is admissible: and 2ndly, whether Unitarians are excluded from the benefit of the charity, upon the right construction of the deeds.—After nearly three years' delay, answers have been received from some of the judges: *five* are against the Unitarian Appellants upon both points: *one*, (Baron Maule), is decidedly in their favour: *one*, (Mr. Justice Parke), is partly for and partly against them: and *nine* have pronounced no opinion. The case now stands ripe for judgment: which there is too much reason to apprehend, will be *unfavourable*.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The Anniversary of this Association was held on Wednesday the 18th of May last. The Sermon was preached at Essex-street Chapel, Strand, London, by the Rev. CHARLES WICKSTEED, and produced a deep impression on the numerous and respectable assemblage to whom it was addressed: it is, we believe, now in the press. After divine service Mr. TOTTIE of Leeds was called to the chair, the Report of the Committee was then read, and the following resolutions were unanimously adopted.

“That we tender to our brethren, the Ministers and Members of the Remonstrant Churches in Ireland, especially to the Rev. Dr. MONTGOMERY, of Dunmurry, and the Rev. J. S. PORTER, of Belfast (who have so recently gratified with their presence and services so many of our English Churches), and to the Rev. Dr. DRUMMOND, of Dublin, the expression of our cordial sympathy in their efforts to maintain the great principles of Civil and Religious Liberty, and to promote the sacred cause of Free Inquiry and of Scriptural Religion; and that we trust the bonds of amity will be drawn increasingly close between us as disciples of One Master, eevn Jesus, and worshippers of One God, our Father in Heaven.

“That this Association receives with sincere pleasure the intimations which have reached it from various quarters, of interest in the religious state of our colonies; and desires to express its readiness to co-operate, according to its resources and as opportunity shall arise, in every judicious plan for the establishment of Unitarian Societies, the support of Divine Worship upon Unitarian principles, and the promotion of Scriptural Knowledge and Christian Faith amongst our brethren and fellow-countrymen in the distant lands of their adoption.

“That whilst we disavow all Human Authority within the province of Religion, and refuse to be called by any name but that of the One Only Lord in the Church, we are ever anxious to do honour to the Scholars and Divines, of whatever country and denomination, who have faithfully laboured to lay before the world a pure Text, a correct Version, and a rational Interpretation of the Sacred Records; and above all, to testify our gratitude and reverence for the great and distinguished men who in our own country have endeavoured to restore the long-lost truths of the Divine Unity, and the Fatherly Character of Almighty God—of whom some, by their intellectual powers, their genius, their learning, and their science, are the pride of England and of the civilized world—of all of whom the fame and glory is far beyond the dark and malignant power of bigotry, and whose bright names are indissolubly united with the holy cause of Truth and Liberty, and in the midst of many outward discouragements are to be hailed on occasions like the present, as a pledge of its final ascendancy and universal triumph.

“That this Meeting remembers with grateful respect the many services rendered to this Society and to the cause in which it is engaged, by the Rev. B. MARDON—for a long time the Secretary in our Book and Tract Department,—whose theological acquirements, and whose patient and unobtrusive labours, have been unfailingly and successfully exerted to diffuse Scriptural knowledge and Scriptural principles, and that he be requested to accept the assurance of our sympathy in his present trying indisposition.”

In the afternoon a social meeting was held at the Crown and Anchor in the Strand, Mr. RICHARD MARTINEAU in the chair; at which some able and interesting addresses were delivered: among which that of the Rev. Mr. DALL, a minister of the Christian Denomination, from Mobile in the United States, was peculiarly impressive.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

The late meeting of the General Assembly has been a most important one: perhaps in some respects the most important that has been held since the year 1638.

As it was fully expected that the subjects of Non-intrusion, Patronage, Subjection to the common Law Courts, &c. would be brought under consideration, great exertions were made both by

the advocates and the opponents of the Civil Jurisdiction, to influence the return of members to the Assembly, so as to secure the predominance of their respective views. In this contest the movement party were almost completely successful: a large majority of the Assembly consisting of the warm advocates of their opinions. It would be tedious and unnecessary to enter into a minute detail of the different debates and arguments: a sketch of the principal things decided by the meeting, will be sufficient.

The first debate was occasioned by the claim of the suspended majority of the Presbytery of Strathbogie, to be admitted to exercise their right of representation in the General Assembly. The Deputies sent forward by them were, as might have been expected, refused admission. Other deputies had been appointed by the minority of the Presbytery, consisting of those persons who have supported the Assembly in its contests with the civil courts, in the affairs arising out of the case of the parish of Marnoch: the majority procured from the Court of Session an interim edict, directed to the deputies from the minority of the Presbytery, commanding them not to take their seats in the Assembly; and neither to claim nor exercise any privilege as the representatives of the Presbytery of Strathbogie. The Assembly however passed a resolution, approving of the conduct of the Deputies in coming forward to claim the contested privilege, recognising their right to enjoy it, and encouraging them to persevere in resisting the encroachments of the civil power.

The next topic of debate related to the subject of Non-intrusion; which is now merged in the more important question, of the abolition of Patronage. The Assembly, which last year rejected an overture for abolishing entirely the rights of Patrons to nominate to livings in the Church of Scotland, this year passed it, by a majority of nearly two to one.

And lastly, a claim of right was drawn up and adopted, asserting the absolute independence of the Church of Scotland, and its courts, upon the courts of civil law, in all matters relating to spiritual jurisdiction, or which they may regard as such. This document was ordered to be forwarded to the Queen's ministers by the hands of the Marquis of Breadalbane, the Lord High Commissioner. Both this document and the speeches delivered in its support, rest the assertion of the rights contended for, not merely on the grounds of law and policy, but likewise on the Divine Word; and declare the measures recommended to be matter of conscience with the persons who advised and adopted them.

The immediate consequence of these measures has been the determination of her Majesty's Government to attempt no farther compromise with the present majority of the house of Assembly: but to leave the present law, *as interpreted by the Court of Session and the House of Lords*, to take its course. The remote consequences are still more important.

The Church of Scotland has declared the abolition of Patronage to be matter of conscience and duty towards God; and has

accordingly decreed that Patronage shall be abolished: and in like manner, it has decreed the right of its own Church courts to decide every question of spiritual jurisdiction, without reference to any human law, or any civil tribunal. These are excellent principles; and every friend to religious freedom must desire to see them carried fully into effect. But who does not see that in case of their obtaining a final triumph, the popular element in the constitution of the Kirk will receive an immediate and powerful accession? The principle of dissent, that for which all moderate dissenters have all along contested, will be recognised and ratified; and the Church will in fact become in effect, a *Dissenting community*, endowed by the state, but retaining and exercising its powers with complete independence.

But the probability is, that the principles thus put forward will not, for the present at least, prevail in those quarters in which the supreme authority is lodged. In that case, the recent declarations of the leading members of the Assembly, and its claim of right, putting the questions now at issue on the footing of conscience and duty, will not fail to be remembered. If the members of the majority adhere to their declarations, they will be under the necessity of withdrawing from the Church in which they cannot continue without a violation of conscience, and without sanctioning what they profess to regard as sinful. In this case the ranks of Dissent will receive a powerful reinforcement. The law church will be left with few adherents, and those neither remarkable for popularity nor talent.

But we are afraid that the members of the Assembly who have applauded and adopted the popular sentiments now referred to, will shrink and hesitate when it becomes a question with them whether to resign their livings and keep their conscience, or preserve their livings and forfeit their views of duty. Most of them, it is probable, will find ways and means of reconciling themselves to the enjoyment of the loaves and fishes. But in that event, it is surely not unreasonable to suppose that the exhibition of so much selfish and worldly tergiversation, will irritate, disgust, and alienate those adherents whom their declamation has agitated and inflamed in the present controversy: and that many of them will withdraw from the ministry of men whom they can no longer either approve or respect. In any event therefore, the cause and principle of Dissent, will receive a powerful accession of weight and influence.

It is curious to see that the very measures adopted by the leaders of the Kirk with a view to put down the voluntary principle, are working together so as to promote its speedy and certain advancement.

OBITUARY.

DIED—On the 2nd inst. at Ballywillan, in the 25th year of his age, Mr. JOHN PURDY, a student of the 5th year, under the care of the Presbytery of Armagh, in connection with the Remonstrant Synod of Ulster. The premature removal of this estimable young man is greatly lamented, as his talents and virtues gave the fairest promise of future usefulness and eminence in the sacred profession for which he was designed. The whole of his Collegiate course was marked by assiduity in his studies, strict attention to the duties of religion, and irreproachable moral conduct; while his amiable disposition, and unassuming manners, obtained for him the esteem of all his acquaintances and friends.

The exemplary patience, fortitude, and resignation, with which he bore a tedious and wasting disease, proved that religion was a deep seated feeling in his mind. He had no dread of death; but regarding God as his gracious and merciful Father, and Jesus as his Saviour and Friend, he submitted to the dispensations of Heaven with the composure of a Christian spirit, and with a firm faith in the promises and hopes of the everlasting gospel.

Died—On Saturday, the 15th of May, in Dublin, aged 68 years, JOHN KENNEDY, Esq. who, for many years held an eminent position in the Apothecaries' Hall, in that city. He was a warmly attached and zealous member of the congregation of Strand-Street. While with unshrinking firmness he adhered to what he believed to be the truth as it is in Jesus, his kindly heart knew no exclusiveness; he respected the conscientious opinions of all from whom he differed, and lived on terms of affectionate intimacy with a wide circle of friends of every religious persuasion. He will be long remembered by old and young in the community with which he worshipped, in many of the families of which he was associated as the faithful friend and confidential medical adviser. He made no show of his religion, for it was a religion of the heart. It was known by its fruits. As it guided him through life, in the path of unobtrusive virtue, so in death it proved effectual in supporting him through a tedious and trying illness, with uncomplaining patience, and meek submission to the will of his Heavenly Father.

Died—On the 14th May, in Dublin, aged 25 years, MARGARET, eldest daughter of JOHN THOMAS KIFT, Esq. Solicitor. Seldom has one, of her early years, passed to the grave more widely or deservedly lamented. She was a dutiful daughter, an affectionate sister, an attached and endearing friend. From her childhood, she made religion the lamp of her path, and the Word of God was peculiarly her delight. While useful studies of less vital importance were not neglected, nor the accomplishments of female education left unacquired, she found the pleasures and consolations of religion to outweigh every thing beside. A steady adherent to the majestic truths of primitive and uncorrupted Christianity, with the most unbending firmness, but the most winning gentleness, she overcame every obstacle to the profession of what she believed to be the truth, and calmly maintained the result of impartial in-

vestigation pursued by an unbiassed reason. The allurements of fashion, and the prejudices of the world had, on her sweetly regulated mind, no influence. The solicitations and arguments of many dear relations and friends of opposite belief, while they invariably obtained her affectionate attention and respect, failed to shake the foundation of her faith. On the Bible she formed, as well her doctrines as her life, and with a heart utterly devoid of the spirit of Sectarianism, she evinced by her conduct that she deemed the religion of her Redeemer less speculative than practical, inculcating fewer *doctrines* to be *believed*, than *duties* to be *performed*. Brought up under the ministry of her maternal uncle, the late Dr. Armstrong, for whose memory she cherished a fond and devoted veneration, she deeply imbibed the spirit of his teachings. Religion was the sunshine, and Heaven the resting-place of her heart. In the midst of health, happiness, and enjoyment, Death was, nevertheless, no stranger to her thoughts. It was an event neither un contemplated, nor unprovided for. In the sphere in which she moved, she "went about doing good." Those who were present at her interment in the beautiful cemetery of Mount Jerome, will long remember the group of children weeping round her grave, to whom, a short week before, she had been imparting, with the affectionate earnestness of her nature, the blessed Word of Life. By the Sunday-School and other charitable institutions, connected with Strand-street congregation, her loss will be long and deeply felt. It seems hard that one so young, so useful, of such bright example, and such holy promise, should be removed from amongst us. But we bow to that Providence, whose ways are Wisdom and Love. What is all our loss to her eternal gain! Her brief existence was spent in aspiring to that purity of heart, that companionship with God and Jesus upon earth, which we have every trust now constitute her happiness in Heaven.

A truly affectionate and sorrowing friend has paid the following tribute to her memory:—

"Strict towards herself, and to all others kind,
Of softest manners, but of firmest mind,
With steadfast step her thorny path she trod,
And owned no guide but Jesus, to her God.
On all *He* taught her clear-eyed Faith relied,
No earth-born dogmas draw its glance aside.
His life for *hers* she asked not to atone,
But strove to make that perfect life *her own*.
She caught his spirit, seeming, as she strove,
All Truth—all Goodness—Purity—and Love.
Why has she perished in her freshest bloom!
Why must we thus bedew her early tomb!
Soon may she burst its barrier, and rejoice
To rise immortal at her Saviour's voice,—
With Him, alike in Heaven and Earth her friend,
To regions of Eternal Light ascend,
And, 'midst the glories of that blest abode,
Adore with him, their Father and their God!"

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VOL. IV.

MEMORIAL AGAINST SUBSCRIPTION.

*To the General Assembly of the Presbyterian Church in
Ireland, to meet in Belfast on the 5th of July, 1842.*

*The MEMORIAL of the Undersigned Members of several
Congregations connected with the Presbytery of Bally-
mena and the General Synod of Ulster,*

RESPECTFULLY SHEWETH,

That Memorialists deeply deplore, that great changes have been lately effected in the Constitution and Discipline of the General Synod of Ulster, by which alarming encroachments have been made on their Christian liberty.

That it appears by the Minutes of the last Annual Meeting of the Assembly, that a resolution was unanimously adopted, "that a profession of belief conformable to the Westminster Confession of Faith, be required from in-
trants to communion, and from parents at the baptism of their children." It is also recorded, that this resolution, with some others, were agreed upon, to induce a few ministers of the Secession Synod to become members of the Assembly: and that they and their congregations, who had hitherto dissented, were by these means joined to the united Church.

That Memorialists are not surprised that the congregations connected with the Secession Synod should wish to adhere to their former practice of subscription, or assent to the Confession of Faith; but it would be marvellous indeed, if the congregations connected with the

General Synod of Ulster would tamely submit to this innovation, in opposition to the laws and regulations of their Church—which required no other terms of communion than the practice of virtue and true godliness.

That Memorialists regret that your Assembly has also compiled a new book of discipline, by which the former book or code, entitled “*The Constitution and Discipline of the Presbyterian Church*,” has been superseded. By this new book, provision is made for carrying this law of subscription into practice. To this intrusion of a human creed, all will be ultimately compelled to submit. Although the laity of the Church of Scotland are aggrieved by the intrusion of ministers into their churches, they are still happily free from this more intolerable yoke of bondage, which neither we nor our fathers have been able to bear. The Presbyterian Church, claiming a right to interpret the scriptures to all her members, clergymen and laity, exclusive of the right of private judgment, is actually doing that which all Protestant Churches disclaim and condemn as a tyrannical usurpation in the Church of Rome—permitting us to *read* the scriptures, but dictating what we are to *find* in them, before we are admitted to church privileges. To restrain the meaning is to restrain the book; and there is no real difference between denying the examination, and denying the right of interpretation.

Memorialists adhere to the fundamental principles of the reformation, taking the Bible as the sole and sufficient rule of faith and practice, claiming the right of private judgment, and rejecting human authority in matters of religious belief. We believe that Scripture is the best interpreter of Scripture, or can best fix the sense of it; therefore, we cannot assent to the opinion, that human and unscriptural words can better fix the sense of scripture doctrine than the words of Christ and his apostles. Some of the reformers in the sixteenth century, said that the new phrases and new ways of speaking, invented by the Fathers, should be wholly suppressed and laid aside, and all religious propositions expressed, according to the simplicity of Christ and his apostles. The language of these Reformers was, “*If any man finds himself obliged to use new terms to express the articles of his faith, so that the words of the prophets and apostles are not sufficient for him, that man’s doctrine and religion are certainly new,*

as well as his terms; for otherwise, he would easily find in the Scriptures language proper enough to express his notions." A member of your Assembly, distinguished for his talents, learning, and piety, the Rev. James Carlile, in his publication on the use and abuse of creeds and confessions of faith, says—"But in truth, the belief of what is not plainly set down in Scripture, but of what is to be inferred from it, by a process of logical reasoning, is not properly faith in God, but faith in the accuracy of our own reasoning powers; and, therefore, propositions so deduced from Scripture ought never to be introduced into a confession of faith."

Memorialists gratefully avail themselves of human help in the explication of Scripture, but object to human words and phrases, harder to be understood than the hardest and most difficult of the divine Word. This only perplexes, and does not explain; therefore, it is a great grievance to require assent to such, as a term of fellowship and communion. Mr. Carlile has illustrated this, as it respects communicants: his words are—"When any such person shall present himself to one of our ministers, to receive counsel and instruction from him, relative to his fitness for coming forward to take his seat at the communion-table, the minister will be compelled to present to him this Confession of Faith, with its thirty-three chapters, and one hundred and seventy-two sections, and catechise him upon the substance of God, and the eternal generation of the Son, and the eternal procession of the Holy Ghost, together with the ordaining of men and angels, not elected, to eternal dishonour and wrath; and, moreover, on the sword of the civil magistrate, and his power in respect to synods, and also the power of the keys, and must require an unqualified adherence to the whole one hundred and seventy-two articles, before he shall be at liberty to recommend him to partake of the ordinances. But the matter cannot rest here. If an unqualified subscription to this Confession, or an acquiescence in it be necessary, as a qualification to the partaking of the Lord's Supper, it must be equally so to a death-bed of hope and comfort. If a man be prepared to die, and sit down at the table of his Father in heaven, he is surely qualified to sit down at the communion-table on earth; and if he be not qualified for the ordinance on earth, neither can he be pre-

pared to pass into the presence of the Lord. When, therefore, a minister shall be called to visit the sick and the dying, the very first question that he must ask, will be, have you signified your adherence to the Confession of Faith? If the poor, weak, dying man, must acknowledge that he had never even read attentively its one hundred and seventy-two articles, the minister must commence his customary lecture," &c. &c.

Memorialists believe that Christ is the sole lawgiver, judge, and sovereign, in all things relating to faith and practice; that he only hath authority to fix the terms of communion for his subjects, and the terms which he hath fixed, no man upon earth, nor body of men, have authority to set aside, or alter, or to prescribe new terms. The Head of the Church hath inculcated perfect liberty—"to call no man master, for all are brethren;" and he hath charged us to receive nothing as doctrine, which is only the commandment of men. We are neither to impose our opinions upon others, nor suffer them to impose theirs upon us. The apostles did not claim spiritual dominion over the faith and consciences of their brethren. The apostle Peter says, "Neither as being lords over God's heritage, but being ensamples to the flock." The apostle Paul writes to Corinth—"Not for that we have dominion over your faith, but are helpers of your joy." He writes to Rome, "Let every man be fully persuaded in his own mind." When such were the declarations of those who were divinely inspired, no body of uninspired fallible men can claim, under the new testament, the right of imposing their interpretations on their brethren as a term of communion. A celebrated orthodox divine, Dr. Wardlaw, has lately published valuable selections from the works of Bishop Hoadly, which contain the following appropriate observation:—"How hard then is the fate of the Christian church, or of the kingdom of Christ, when his will is declared insufficient, and the invented words and decisions of his subjects are made co-ordinate with his own; equally exclusive of others of his subjects from the communion of their fellow-subjects, and of absolute necessity to supply the defects of that will of his upon which he left his church founded! And how hard is the fate of those believers in him, who desire communion upon the terms which God has prescribed, to be excluded by the words of men, im

posed upon them for his precepts! And how unhappy is the church, to be reduced by any such methods within more narrow bounds than our Lord himself has confined it!"

Memorialists greatly lament that your Assembly has not followed the example of the Westminster Assembly, in refusing to make its doctrines rules or standards of faith, but helps only. On this point you are opposed to the Assembly. In a note to Neale's History of the Puritans, Ed. 1822, vol. iii. page 329, we read the following statement:—"It deserves to be mentioned here, as a fact remarkable in itself, and honourable to the Assembly at Westminster, that, notwithstanding the zeal expressed against toleration, the Confession of Faith it drew up was not made the legal standard of orthodoxy. It was not subscribed by any member of that Assembly, except by the Prolocutor, Assessors, and Clerks; nor till forty years after, was a subscription or assent to it required of any layman or minister, as a term of Christian communion; and Mr. Nye, a member of the Assembly, informs us, when the Scots commissioners proposed that the answers in the Shorter Catechism should be subscribed by all the members, the motion was rejected, after a considerable number in the Assembly had shown that it was an unwarrantable imposition." Thus, it appears the Westminster Assembly was honest and sincere in its declaration, that "all synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as an help in both:" and in the Shorter Catechism it is stated—"The word of God, which is contained in the Scriptures of the Old and New Testament, is the only rule," &c. &c. You agree with the Westminster divines in words, but in deeds you contradict them. With great deference to your Assembly, it does appear to Memorialists, that your new Book of Discipline is an inconsistent and contradictory compilation. Ministers and elders at their ordination, and parents at the baptism of their children, are required to declare, that they believe the scriptures of the Old and New Testaments to be the word of God, the *only* infallible rule of faith and practice. The second declaration required is assent to the doctrines of the Confession of Faith, as a rule or standard of faith. It is plain that these two declarations contradict each other, for if the

word of God be the *only* infallible rule, it must be so, exclusive of all other rules or standards, otherwise it would only be an infallible rule when received as it is interpreted by fallible men in the Confession of Faith. The adoption of any other standard, is virtually to desert the great and leading Protestant principle, that the *Bible alone* is the standard of faith, and to approach nearer to the following creed of Pope Pius:—"I admit the holy Scriptures, according to the sense which our holy mother church has held and does hold, to which it belongs to judge of the true sense and interpretation of Scripture, neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers." The views of the Westminster divines on this subject cannot be misunderstood. Nothing can be more explicit than their language about all human compositions being liable to error; they say, "Therefore they are not to be made the rule of faith or practice, but to be used as an help in both." All subscribers of the Confession who have solemnly declared that the above proposition, and all others in it, are founded on and agreeable to the word of God, should pause before they impose it upon any person as a standard of faith, instead of using it as an *help only*. The beginning of this new Book of Discipline is copied from the old book, using arguments and quotations from Scripture, to advocate the right of private judgment. This was consistent in the old code of laws, where subscription was not made imperative on the ministers, and not required of laymen; but grossly inconsistent in the new code. In both books the following good principle is laid down:—"In exercising the unalienable right of his own judgment, the Christian does not refuse to admit light, or receive assistance from his teacher, he only refuses to acknowledge subjection of conscience to any authority but the word of God; and before he assent to any doctrine, he claims the right of examining the Scriptures for himself, that upon their authority he may rest thoroughly persuaded in his own mind." But in page 34 we perceive very different language. The minister at his ordination, after having subscribed the Confession of Faith, is called upon to declare that he will "*firmly and constantly adhere to the doctrines contained in the said Confession and Catechisms*, and that he will teach and defend them, to the utmost of his power, against all errors."

Memorialists would ask, is not this acknowledging subjection of conscience to another authority than the word of God? Is not this making Scripture truths and human explications, rest upon the same authority? which is highly dishonourable to the sacred writings: "subjoining a human codicil to a divine testament, and attributing equal authority to both." This is binding a young minister to defend a particular interpretation of Scripture, before his opinions can be properly matured; after this, free examination of the Scriptures would be needless, perhaps dangerous. How eloquently did the Rev. Dr. Cooke denounce these obstacles to free inquiry in the Church of Rome, at a meeting of the Bible Society, in October, 1827. He says, "How vain, then, how audacious is it for any man or body of men to prescribe bounds to the knowledge of their fellow man, and say, thus far must your science extend, and no farther; and if they cannot limit his scrutiny into the great book of nature, how shall they presume to restrain him in the examination of the book which God has written, or commanded to be written, for the express benefit and information of the whole human race!"

Memorialists impute no blame to Dr. Cooke, or any other person, for a conscientious change of opinion; but they prefer his former opinion to his present one,—the former constitution of the Church to the present one,—that code for which he received the especial thanks of the Synod, for his assistance in compiling, to the one lately introduced under the same title. This plan of bridling the tongue and shackling the pen-hand of ministers was repudiated by John Knox, in the preface to a sermon which he preached and published. He says, "For, in the public place, I consult not with flesh and blood what I shall propose to the people, but as the spirit of my God, who has sent me, and to whom I must answer, moveth me, so I speak," &c. &c. However, means have been taken, by this new constitution, for effectually depriving ministers of this liberty, which John Knox claims for himself. Inquiry is to be made of the session, and also of the congregation, by the Presbytery at the visitation, if the minister preaches the doctrines of the Confession. Inquiry is also made—"Do his pulpit services indicate careful study and preparation, and display an accurate knowledge of the Word of God?" The knowledge of a minister will be

greatly enlarged, after his ordination, by study; but he cannot profit by it as he should, when the sense of Scripture is fixed for him in the doctrines of the Confession, and when it may be at the peril of his livelihood to vary from them, bounds being set to his words by a creed telling him, thus far he may go, but no farther. Uniformity of thought might be rather a hard task, but a check is to be given to the free utterance of it. Why should not our ministers be enabled to say, with the Apostle, without fear of pain or penalty from the Presbytery, "But, as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts."—1 Thess. ii. 4.

Memorialists would remind your Assembly, that the history of the Church of Scotland affords another argument against subscription to the creeds of fallible men—that Church having changed her confession of faith since the Reformation,—that which was considered orthodoxy at one period, would now be called heresy. In the Scottish Confession of 1560, doctrines are maintained respecting the change of ceremonies and the sacrament of baptism, which are now rejected as erroneous. Consider the hardship of those who were required to assent to the doctrines of baptismal regeneration as a term of communion! Is it not probable that, had these erroneous doctrines been part of the Westminster Confession, they would have been subscribed and defended as sound doctrine, at the present day? It is thus that human authority, in matters of faith, is such a foe to truth, and stops the progress of reformation. Those who claim the right of imposing creeds, do it not in their own name, and by their own authority, but in the name and by the authority of Christ. When his awful name is used, men are afraid of committing sin, by examining what is claimed in his name, and declared to be done by his authority. In this way, the grossest errors take deep root, become sacred on account of the length of time they have existed, and have popular prejudices in their favour.

Memorialists would beseech your Assembly to consider the great danger of promoting and encouraging hypocrisy among the laity, by requiring them to assent to the Confession of Faith. Dr. Cooke has stated to the commissioners of education, that great variety of religious opi-

nions existed among the ministers of the General Synod of Ulster, only seventeen years ago; and they were then free and unfettered in their public discourses, which were sometimes opposed to the doctrines of the Confession. It cannot be doubted that there is the same variety of opinions among the laity; therefore, a stumbling-block should not be put in their way, lest they might be guilty of the "unchristian act of confessing the faith, without believing it," rather than be reproached as unsound in the faith, and held up to public odium. Dr. Cooke having stated that there were "about thirty-five ministers in the Synod, holding Arian doctrines, who could not subscribe the doctrines of the Confession," he was asked what further portion of the Synod would object to signing. He said,— "I think, near a half of the other part might object to subscribing it absolutely; but I do not conceive that almost any of them would object to a form that would virtually embrace all its doctrines." He also stated, that "some of the Presbyteries that had given up subscription, are the most decided in favour of the doctrine of the Confession." He was asked, "Would such Presbyteries be averse to adopting it again?" He replied, "There might be some objection, because they go upon this principle that it is much better to examine the young men upon the Scriptures than require their subscription to any human formulary, because you might get a hypocrite to sign it." "At the same time, one does not see how that reason would apply to the excluding the subscription to the Confession of Faith, because it might be still open to examine them upon the doctrines, and the supposed hypocrites might be detected?" "I hold the opinion implied in the question; but I think that, amongst our clergy, who go by the general denomination of the old lights, there are some holding Arminianism; but the point in the Confession upon the subject of predestination is so strict, it is impossible to entertain any doubt. The consequence has been, that those members holding Calvinistic doctrines, and others holding Arminian doctrines, or doctrines akin to them, have made a kind of compromise with one another, and the Calvinists have not enforced subscription, for the purpose of not excluding those who hold the doctrines of Arminianism." These opinions, described by Dr. Cooke, are not confined to the clergy; it being notorious that when these Calvinistic doctrines are mentioned

to some of the laity, in conversation, they will say immediately they do not believe them; yet they might be induced, rather than leave their place of worship, or by other wordly motives, to commit the heinous sin of confessing with their mouth what they do not believe in their heart, and would be, as Mr. Carlile has expressed it, "guilty of perjury in its most aggravated form; any mental reservation, in such a case, would be a profane mockery of God, and lying to the Holy Ghost." Some may try to justify themselves, by subscribing without examination. That is also perjury, for it is asserting that for a fact which the person signing cannot possibly know; and it is taking it for granted that all the doctrines are agreeable to the Word of God; in other words, that the Church is infallible. It might be asked, When was Christianity so well understood as amongst the first Christians? and for a period of three hundred years, there was no human creed or standard of faith. The only remedy, that we know of, made use of then against errors, was free examination and inquiry; the arguments were all taken from reason and Scripture only; the falsehood and pernicious tendency of these errors were held up to view,—they were confuted and silenced, and we would not know that such opinions ever existed, but from the works of some early writers. From the time of Constantine, when honours and emoluments were heaped upon the clergy, the love of power and of wealth made it more and more worth while for some men to exclude and excommunicate others; then came the imposition of authoritative creeds, as the only security against errors. Creeds followed creeds, accompanied with dreadful anathemas. Thus, the taking away the right of private judgment—that supremacy which our Saviour has vested in every man on his own behalf, and lodging it in one man or body of men, over others, made all inquiries useless and dangerous; and, instead of keeping out errors, caused an inundation of them, and of stupidity and ignorance.

Memorialists observe many things objectionable in this new code of laws, which they have not pointed out. Baptism is to be administered "in the presence of the congregation, after the discourse, on the Lord's day, except in cases of necessity, and with the concurrence of the eldership;" but, according to the old code, "this ordinance may

be administered in the presence of the congregation, or in the houses of believers." Memorialists would, therefore, entreat your Assembly to set aside this new "Constitution and Discipline of the Presbyterian Church," and restore the old book, which has the same title;—it was compiled after many years' labour, and was conformable to what had been the practice of the Church for a long period previously; but the new book was more hastily prepared, introducing a great many novelties, and must give to the ministers of the General Synod the character of instability or of men "given to change."

Trusting that your venerable Assembly will comply with their supplication, Memorialists, as in duty bound, will ever pray.

Although the foregoing Memorial has been separately printed, and may perhaps have been already seen by many of our readers, we have thought that its intrinsic worth, as an able and masterly piece of reasoning—the importance of the subject to which it relates—the interest which will attach to it as coming from the quarter whence it emanates—and its value as an indication of public opinion, dormant but not dead, in many congregations of the General Assembly—will justify us in inserting it, for permanent reference, in the pages of the *Bible Christian*. The following brief preface explains the treatment, which the respectable gentlemen who had drawn it up for presentation to the Assembly, as a Memorial or Petition expressing their conscientious convictions, experienced at the hands of their spiritual superiors.

"By the Rules of the General Assembly of the Presbyterian Church in Ireland, every Memorial coming regularly before it must be licensed *first* by the Presbytery within whose bounds the Memorialists reside, and *afterwards* by a Committee of the Assembly, entitled the Committee of Bills. This Memorial was accordingly presented to the Reverend the Presbytery of Ballymena, on the second day of the sittings of the General Assembly: but license was refused on the ground of its length, and of its containing matter alleged to be extraneous and incorrect. It was stated, however, that a shorter Memorial having the same prayer would be licensed, if such were presented. A brief document of the kind specified

was accordingly prepared, which received the license of the Presbytery; but when it was laid before the Committee of Bills, that Reverend Body was pleased to withhold its sanction; and the Commissioners who were entrusted with the charge of the Memorial, seeing no prospect of bringing the wishes of their constituents before the Assembly, withdrew both the documents. In consequence of these transactions, no notice of the Memorial or of its contents will appear in the Minutes of the General Assembly, which is the reason for printing it in the present form."

Now, we are unwilling to use harsh language; but we must say such arrogance is disgusting. A malefactor confined in his cell at Newgate, enduring the penalty appointed for crimes of the deepest dye against the laws of God and man, may have his petition presented to parliament or to the sovereign; and, if it be respectfully worded, the greatest, the noblest, the most august assemblage in the land or in the world, will not disdain to receive and consider it: and if its statements appear to be well founded, and if they be of consequence enough to warrant such a procedure, that august assemblage will not hesitate even to make it the groundwork of minute inquiry, and, if needful, of remedial legislation. But the "*General Assembly of the Presbyterian Church in Ireland*" has far different notions of its own dignity, and the proper way of supporting it. The respectful Memorial of about forty men of unblemished moral and religious character, praying for the repeal of a law, by which, as they state, their rights are invaded and their consciences aggrieved, is not thought worthy of even the ordinary courtesy of a hearing before the court to which it was addressed. On one pretext or another it is shuffled aside: the two highly esteemed gentlemen who travelled to Belfast, on purpose to present it as Commissioners from their fellow-memorialists, are *civilly*, but very expressively, bowed out of doors: and due precaution is taken that not even a notice of the document shall appear in the Minutes of the Assembly. Now this does appear to us nothing less than the most unwarrantable insolence. It would be insolence the most unwarrantable and intolerable, though the Assembly were nothing but a collection of the most learned, the most pure, and the most holy individuals that ever met in an ecclesiastical body;

which is more than we would undertake to affirm that it actually is.

One thing, however, has been gained by the presentation of this Memorial. The laity of the General Assembly will now see what treatment they have to expect from their ministers, to whom they have confided their spiritual concerns. When these ministers were young men at the outset of their career, fresh from college, and keenly desirous of obtaining congregations and pulpits, in which they might exercise their gifts, all was then respect and deference to the laity. No airs of superiority then—no assumption of authority—no refusal to listen to a respectful address for the removal of a conscientious scruple. But let the very same individuals pass a few years in becoming habituated to clerical domination, and in fostering their “corporate pride”—and all is changed! They can then meet together in Presbyteries, Committees, and Assemblies, and turn up their noses at the most virtuous and independent men in their communion, and if their petition or its prayer pleases them not, they can send petitioners and petition out of court, refusing to the former even the poor privilege of complaint.

Will the laity consent to be treated in this manner? Time will show. There are quarters in which we see some symptoms of resuscitation, but in the bulk of the congregations of the Assembly we fear public spirit is at a low ebb. They rather like to be rough-riden, and those who have mounted upon them seem to please them best, when they stick the spurs most sharply into their sides.

J. S. P.

CHRIST JESUS OUR MERCY-SEAT.

(Concluded from page 224).

3d. Another circumstance respecting the mercy-seat in the Jewish tabernacle that claims our attention is its *situation*. It was situated, we are informed, upon the ark or chest in which the two tables of the law were deposited; and was, in fact, its covering. I do not say that this circumstance is of any importance in itself; but as an argument has been founded on it, favourable to the popular doctrine of the Atonement, it is necessary at least to

notice it. Some have inferred that because it was the covering of the ark in which the law was kept, because it was situated between that law and the divine presence, it was therefore typical of Christ, "standing between God and the curse of the law for our sakes, that God might look on the law through Christ, as fulfilled by him on our behalf." Such are the words of Cruden; but I need hardly say how fanciful and irrational is such an interpretation. It represents Christ as virtually abolishing that law which the Creator had enacted for the government of his creatures, and which he had himself written on tables of stone! God must, at first, like an unskilful legislator, have drawn up a code of laws, which, on further trial, he found it was impossible for his subjects to obey! Next, he is pictured as unable voluntarily to alter them! For this purpose he is compelled, by a stern necessity, to sacrifice his Son! or rather, he sacrifices him for the purpose of practising on himself a gross delusion. The law was given for the government of his creatures. They do not fulfil it; but he looks on it as fulfilled through Christ! What vain juggling this to ascribe to an all-wise and holy God! Besides, the laws here alluded to, observe, are not the ceremonial law which Christ did abolish, as no longer required for the infancy of the human mind. They are the moral laws—the ten commandments, the principles of which are of eternal obligation; and which, so far from repealing, Christ actually refined and perfected, and more strenuously enforced. To represent him therefore as virtually annulling our obligation to obey them, is surely most contrary to reason, to Scripture, and what we might naturally expect.

I do not say that I can give a less fanciful interpretation of this circumstance; for in truth I think it of no importance. It has been well observed, that these types and emblems (as they are generally regarded) in the Mosaic dispensation, should not be too minutely inquired into, and too particularly explained. We will inevitably run into much extravagance if we do so; for I cannot conceive that every part of the Jewish ceremonies, and that every place, circumstance, and utensil, was designed to typify something in the Gospel dispensation. But if the circumstance is to be esteemed typical, may it not rather indicate the manner in which Christ preserved that

law from violation? The Jewish mercy-seat was the lid or covering of the ark designed to preserve the law from injury; and Christ, our mercy-seat, while abolishing the ceremonial law, preserved inviolate the ten commandments. He refined on them, it is true; but their spirit and principles he inculcated, and much more strenuously enforced. The law taught the Jews to worship God, and God alone. Jesus taught us, not only to worship, but to love him with all our heart, and soul, and mind. The law commanded the Jews to abstain merely from killing, stealing, or otherwise injuring one another. Jesus taught us, not only to abstain from doing an injury, but to love our neighbours as ourselves. The law was enforced merely by the promise, "that thy days may be long in the land that the Lord thy God giveth thee." Christ's precepts were enforced by exciting within us a salutary dread of future punishment, and kindling hope of never-ending bliss. Thus did Christ really preserve the Mosaic law. He stood between it and the divine presence, not to annul man's obligation to obey it, but to render it perpetually obligatory on all future generations. All that was worth preserving of the law of Moses—the pure morality it taught—Christ enjoined by much higher sanctions. And both by his precepts and example, has he taught us to obey it, and thus has rendered it evermore perpetual. To this it is no objection, that one of those commands has been really abrogated, by the change of the Sabbath from the seventh to the first day of the week in the Christian Church. That command virtually requires us only to devote to religion a seventh of our time, and few Christians hold that this is abrogated.

A fourth, and the last circumstance that claims our notice is, that this mercy-seat was sprinkled by the high priest in his ministrations on the great day of Atonement, with the blood of the offered victims. This we learn from Leviticus, 16th chapter, 11th and following verses: "And Aaron shall bring the bullock of the sin-offering which is for himself, and shall make an atonement for himself and for his house, and shall kill the bullock of the sin-offering which is for himself. And he shall take a censer full of burning coals of fire from off the altar of the LORD, and his hands full of sweet incense beaten small, and bring it within the vail. And he shall put the

incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times." I need not say how the circumstance has been interpreted as a type of Christ appeasing God with his innocent blood. For my own part, I cannot see how a bullock, the animal here commanded to be sacrificed, can be justly regarded as a type of Christ. Besides, if its blood was designed to be emblematic of the Saviour's, it is strange that Moses has never told us so. And further, if it were the blood that appeased the divine wrath, of what was the incense emblematic? What need for the "cloud of incense covering the mercy-seat?"

But that such an interpretation is entirely gratuitous, appears plainly from the remainder of the chapter. There we are told that Aaron was to take two goats and present them before the Lord. One of the goats he was to kill, and do with its blood as with the blood of the bullock. "And he shall make an atonement" it is said, "*for the holy place*; * * * and so shall he do for the *tabernacle* of the congregation that remaineth among them in the midst of their uncleanness. * * * And he shall go out unto the *altar* that is before the LORD, and *make an atonement for it*; * * * and he shall sprinkle of the blood upon it with his finger seven times, and *cleanse it*, and hallow it from the uncleanness of the children of Israel." Here then this atonement was to be made for inanimate objects, "the holy place," "the tabernacle," and "the altar"—things that could have committed no actual transgressions; and was designed not to influence God, but to cleanse them from the *ritual* pollution that was supposed to adhere to them from their contact with the children of Israel. But as to the *actual* transgressions of the Israelites themselves, these, it appears, were not atoned for; but Aaron was directed to confess them over the head of the other goat, and to send him away by the hand of a fit man into the wilderness. "And the goat shall bear upon him all their iniquities unto a land not inhabited." Here then was, if not a type, at least an indication of the free mercy of God in thus putting away,

in this visible manner, their actual sins, and not imputing their transgressions unto them. Hence it is evident that the sprinkling of the mercy-seat with blood was not designed to cancel them. This, it appears, had only a reference to the *ritual* impurities of the altar, tabernacle, and high priest himself.

If therefore there can be anything emblematic in the sprinkling of the blood, it rather appears to me that it was typical of Christ putting an end by his blood to the whole system of ritual impurities of the Mosaic law, "abolishing in his flesh," as saith the Apostle, "the law of commandments contained in ordinances, to make in himself of twain (that is, Jew and Gentile), one new man so making peace." When the high priest sprinkled the mercy-seat with the blood; all *legal* defilement was supposed to be removed from the tabernacle, the altar, the sacred utensils, and also the person of the high priest himself. And when our mercy-seat, Jesus Christ, was sprinkled with his own blood, "he took away" saith Paul, "the hand-writing of ordinances that was against us, that was contrary to us, nailing it to his cross." Further, the sprinkling of the Jewish mercy-seat by the high priest with the blood, was an indication to the Deity, as it were, that the ordinances of the law of Moses had been complied with, on the part of the congregation. And by faith in the blood or death of Jesus Christ our mercy-seat, we indicate to God, as it were, our compliance with the terms of the new dispensation or Gospel covenant. But whatever interpretation we may put on these Jewish ceremonials, I do not think it likely that the Jews themselves understood anything of such emblematic meaning. They never supposed the law of Moses to be a mere temporary institution. They thought it would be perpetual, and instead of being abrogated, that it would be more firmly and extensively established by the Christ. In this they were disappointed; and it is to obviate the effects of that disappointment, and to reconcile them to Christianity—a religion without altar, priest, or victim, that those allusions to the old covenant ceremonial are used by the Apostles, and many comparisons of the two instituted. Hence they sometimes call Christ the mercy-seat, sometimes the sacrifice or victim, with whose blood the mercy-seat was sprinkled, and sometimes they com-

pare him to the high priest by whom the sacrifice was offered. But the very multiplicity of these comparisons shows that there is no real analogy after all between the two dispensations, as between a type and antitype—that the one was simply a law of rites and ceremonies to impress and keep in awe the ignorant mind, while the other is a revelation of vital principles, designed to perfect us in true knowledge, holiness, and happiness. B. C. D

THE DOCTRINES OF ORTHODOXY RECOMMENDED
TO THE SERIOUS CONSIDERATION OF ALL
CHRISTIANS.

[THE Editor of the *Bible Christian* finds among his papers the following Manuscript Extracts from a Pamphlet published about the year 1782, under the above title. He will esteem it a favour if any of his readers will oblige him with a perusal of the pamphlet; together with some account of the writer, who does not seem to have been generally known. It is singular, that the plan which this author ironically recommends—of tying down ministers by a subscription, not only declaring their present belief, but pledging them never to alter it, has been actually adopted, though not in exactly the same form, by the “*General Assembly of the Presbyterian Church in Ireland*,” which requires the following questions, among others, to be put to ministers at License and Ordination:—“*Are you resolved, through Divine grace, FIRMLY AND CONSTANTLY to adhere to the doctrine contained in the said Westminster Confession and Catechisms; and to teach and defend it, to the utmost of your power, against all errors?*” We may also observe that the similitude of *Noah’s Ark* which is used by this author, was reproduced in defence of Orthodoxy by one of the champions of the Confession, in the discussions upon the Ballymena Memorial.]

“*Take heed that no man deceive you.*”—MATT. xxiv. 4.
“*For the time will come when they will not endure sound doctrine.*”—2 TIM. iv. 3.

Orthodox is a term generally, though not universally, used in the Christian Church, to signify certain doctrines

or opinions necessary to be believed in order to salvation, and without which, no man should be admitted as a teacher, or received as a member of any Christian Society. It is necessary, therefore, that these doctrines should be well known, and seriously considered by all who profess the Christian religion; lest any should be deceived, or boast of his Orthodoxy, while, in the mean time, he knows not what it is. This, we have reason to fear, is the case with many, whose zeal is far above their knowledge.

For the information of such persons, and others whom it may concern, these fundamental, or essential doctrines, are reduced to, and plainly expressed in, the following articles:—

I. Of the Trinity in Unity.

There is only one living and true God, possessed of all possible perfection: and in his nature, which is incomprehensible, there are three persons, the Father, the Son, and the Holy Ghost. These are one in essence, the same in substance. Though the Divine essence or substance is what we know nothing about, and can form no idea of, yet it is necessary to use these words in order to ascertain the doctrine of the Trinity against the Arians, Sabellians, and Socinians.

These three persons are neither three Gods, nor three spirits, nor three distinct intelligent Beings; but one God, one Spirit, one intelligent Being, one mode of subsistence: and yet they are as distinct as Peter, James, and John, otherwise they could not be three persons; and they are, nevertheless, but one undivided, conscious Being, otherwise they could not be one God. And though an intelligent Being, and a person, signify one and the same thing in the common language of men, yet they are totally different, when applied to God, though it is impossible for human understanding to conceive wherein the difference lies.

Each of these three persons is possessed of every possible perfection, being the same in substance, equal in power and glory, and yet each is distinguished by his own personal property. The personal property of the Holy Ghost is to proceed from the Father and the Son; his is also a divine perfection, of which neither the Father

nor the Son are possessed. And though each of these persons has a divine perfection which the other two persons have not; yet they are all equally perfect, otherwise they could not be one God, possessed of all possible perfection.

II. *Of the Incarnation of the Son.*

Jesus Christ, the second person of the Trinity—God equal with the Father, and therefore unchangeable, did nevertheless lay aside his glory which he had with him from all eternity; and though he is everywhere present at all times, yet at the fulness of time he came down from heaven, and united himself, in a manner inconceivable, to the body of an infant. So that, as in the preceding article, three persons are equally possessed of the whole divine nature, and only one God, so in this, the human and divine natures, though infinitely different from each other, do nevertheless constitute one sole individual person or intelligent Being. And thus we see by faith (not by carnal reason), that the Eternal and Almighty God, in time became an infant. He that filleth Heaven and Earth, dwelt in a human body. He that from eternity knew all things, when he became a child, increased in wisdom. He who is one with the Father and Holy Ghost, was taught by the Father, and inspired by the Holy Ghost with the knowledge of divine truth. He that made all things by the word of his power, could work no miracles of himself; but the Father, which dwelt in him, did all these wonderful works. He who foresees all future events, does not know when the day of judgment will be. He who gives strength to the weak, and whose power can never fail, was himself strengthened by an angel. He who was, and is, and shall for ever be equal to the Father, did nevertheless become his servant in time, and shall be subject to the Father when time shall be no more.

These seeming contradictions are reconciled by the union of the divine and human natures in one individual person, or intelligent Being, having at the same time every possible perfection of the Deity, and all the necessary sinless imperfections of humanity.

To affirm that these contrary qualities, or repugnant attributes, cannot exist in one and the same person, but

necessarily suppose two distinct persons, or intelligent Beings, acting in perfect harmony, the one subordinate to the other, viz. the Supreme God, and the Lord Jesus Christ; to affirm this, is the detested heresy of Arius and Socinus.

[III. *Of Original Sin.* IV. *Of the Decrees of God.* V. *Of Election to Eternal Life.* VI. *Of Reprobation to Eternal Misery.* VII. *Of Christ's Satisfaction to Divine Justice.*—"These Articles," says the writer of these Extracts, "I omit copying:" which occasions in the MSS. a lamentable *hiatus*. The subjects of the 8th, 9th, and 10th paragraphs, do not appear. The extracts recommence with]

XI. *Of Subscription.*

I proceed to the Eleventh representation of Subscription.

Though it is confessed that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness, that "thereby," or by the careful study thereof, "the man of God," or every godly man, "may be perfect, thoroughly furnished unto every good work"—yet we are assured that there are some things in Scripture hard to be understood, which they that are unlearned and unstable wrest to their own destruction. It was also foretold in the Scriptures, that there would be false teachers among the Christian people, who would "privily bring in damnable heresies, denying the Lord that bought them;" that many would follow their pernicious ways, "by reason of whom the way of truth," or the Christian religion, "would be evil spoken of." In order, therefore, to prevent such false teachers from entering into the Christian church, and the people from being corrupted by their damnable heresies, it is absolutely necessary, that, before any one be admitted into the ministry, he should be obliged to subscribe to some Formula, or Test of Orthodoxy, composed by a sufficient number of learned, orthodox, and pious divines, invested with proper authority for that purpose, and containing in it all the essential doctrines, or fundamental truths of the Gospel, evidently confirmed by the word of God.

This method of admission into the Christian Church was never opposed by any, but by certain heretics and false teachers, who were puffed up with a vain conceit of their own superior wisdom and piety, pretending to judge for themselves, and submitting the mysteries of religion to the investigation of human reason, boldly and impiously rejecting as false and absurd, contradictory and pernicious, whatever their shallow, blinded, and perverted understandings, could not comprehend.

This has been remarkably verified, from the manner in which they have opposed, and vilified the great and fundamental doctrines above mentioned; doctrines which have been defended by the most learned and pious divines, confirmed by the most venerable councils, convocations, synods, and assemblies, established and supported by the most powerful princes in the Christian world, and sealed by the blood of many faithful martyrs.

But as many have subscribed to these doctrines in hypocrisy, without believing them, so others have made shipwreck of this faith, being unstable as water, by changing their opinions.

It might therefore be expedient, not only to require subscription of all who enter the ministry, but also an oath of perseverance, binding them, by all that is sacred, never to renounce, or betray, or oppose, in any manner, any of these doctrines, to which they have testified their assent by subscription. If the Governors of our Church should think proper to demand this, it might be attended with singular advantages: for in that case, if any one at the time of subscription should scruple, or refuse to take such an oath, he might thereupon be rejected as a person of dubious faith, and not to be depended upon. And if any one, after having sworn with such solemnity, should afterwards, upon a pretence of conscience, and better information, renounce and oppose these fundamental doctrines, he might then be prosecuted by the Church, convicted of perjury, and deposed for a crime which no civilized nation under heaven will undertake to defend. This would also cut off from the offender the vain pretence of his being persecuted for conscience' sake, while the faithful who have rejected him for such an atrocious crime, will escape the reproach of being called persecutors.

This is only a hint which superior wisdom will adopt, or reject as seemeth best. However, it is evident to a demonstration, that unless subscription be required to a well-composed Creed, or Confession, the essential doctrines of the Gospel, particularly those above mentioned, would be in danger of falling into contempt, and the most pernicious opinions, in all their varied forms, would pour in like a flood upon the Christian Church. The horrible doctrine of mutual love, and mutual forbearance, with respect to all opinions, would become so fashionable, that it would extinguish all zeal for the truth, and unite all parties, even the most heretical, in torpid indifferency about the faith "once delivered to the Saints." The Church of Christ would then be like Noah's ark, containing every species of animals, clean and unclean; or, like the sheet which Peter saw descending from heaven, "wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air:" and then every one might publish his creed in Scripture language, with very little variation, as Peter did, when he opened his mouth and said, "Of a truth I perceive that God is no respecter of persons, or parties; but in every nation, and of every opinion, he that feareth him, and worketh righteousness, is accepted with him."

SIMPLE THOUGHTS ON THE TWELFTH CHAPTER OF ST. MARK.

(Continued from page 229.)

IN the succeeding passage, where the Sadducees came with *their* insidious question, the same calm wisdom and patience of spirit manifests itself in the Redeemer: instead of refuting their folly with contempt or indignation, he takes occasion to hint at the nature of the kingdom of heaven, and makes these cavillers feel that they had spoken not in wisdom, as they had supposed, but in ignorance; a total ignorance of the spirituality and holiness of the world to come. They must indeed have been convinced by his answer, that "they knew not the Scriptures, neither the power of God." They did not know by *faith* the power of God—therefore did they greatly err. To Christ alone was it given to know in its fulness this great power. The power which can make death life—the power that

makes bereavement transport, and darkness light—the power which can bring again those whom the grave had separated, and appoint to each its relationship, to the satisfying of every heart; this power the Sadducees considered not—the power which, guided by unerring wisdom, can create, control, arrange, so that all shall ultimately spring into order, happiness, and glory! What a Creator must He be who created this outward world, whose beauty forces itself, not only on the observation of the philosopher, who may understand something of its wonderful arrangement, but even on the least observing and most careless mind! What a Creator has the astronomer discovered in Him who has arranged the mighty phenomena of the heavens! What a Governor, who rules these systems! What a God, who has breathed into man the breath of life! What a Father, who can make each individual happy, according to his capacity for receiving blessing! He it is who, being “not the God of the dead but of the living,” will bring together all whom death had separated—he who is still the God of Abraham, Isaac, and Jacob, is the God of all those saints who sleep in Jesus.

One of the scribes, who had heard with astonishment the wisdom of the answers given to so many insidious questions, coming up to him, proposes one of paramount importance—“Which is the greatest commandment of all?” The answer is full of simplicity and truth: Jesus gives no new commandment but the old, quoting from Deuteronomy, sixth chapter and fourth verse, “**HEAR, O ISRAEL, THE LORD OUR GOD IS ONE LORD;**” adding unto it, what, if the spirit of the precept be kept alive in the soul, must be its natural consequence, “Thou shalt love thy neighbour as thyself.” In the explanation given of the greatest commandment of all, there may be found neither mystery nor subterfuge. Christ was no twister of Scripture. Why do not they, who boast themselves as if they alone were the followers of Christ, and conduct themselves toward some other sects with so lordly a demeanour, as though indeed such were bound to ask their leave before they dare even take the liberty of joining the word **CHRISTIAN** to their name—why do they not, we ask, take their Saviour’s example, and reply to deep and important questions, by pointing to the word of God itself, neither adding thereto nor taking therefrom? Christ has, as they

may perceive if they will, pointed to the source of truth, where there is neither mystery nor subterfuge. There stands the answer to the question, in its solemn plainness; and human pride, and human bigotry, and human invention cannot change it, cannot pollute the clearness of the spring from whence we draw this living water. As long as the Jewish Scriptures are not proved to be a fable, as long as Moses is allowed to be a lawgiver, or the word of Christ worthy of reverence, as long as men believe the words of those who were with Jesus from the beginning, and truly declared the things that came to pass, even so long are we, UNITARIAN CHRISTIANS, right in believing that—“*The Lord our God is ONE LORD!*” Instead of battling for their own inventions, would it not be better if men would take the word of Jesus here, and give up their fearfully nonsensical rhyme—“*three persons and one God,*” &c. “*Should all the kings of the earth set themselves, and all the rulers of the world take counsel together,*” still the word of the Lord stands delivered by Moses, not corrected, but confirmed by Christ—“The Lord our God is *one* Lord.” It is a declaration which stands as a statute of everlasting truth. It is “white as the light!” it is “bright as the sun!” like the appearance of Jesus on the Mount of Tabor! Until this truth, the ONENESS of God, is received in the understanding and heart, that heart and understanding cannot be wholly given to Him who has a right to it, for this reason—man has something else to love—he has his own inventions! something else to reverence—his own creeds! something else to watch beside the guidance of his heart’s holiest affections—he has to watch the flowing in of the waves of truth on the sandy foundation of his errors! Hasten then, O Lord, the time when all men shall love thy truth above their own inventions, giving to thee their highest, deepest affections, and loving their neighbour as themselves; and thus bring the best proof that they receive Christ as their spiritual head!

With this question of the commandments, the evangelist tells us, their interrogatories were put to silence. The scribe owns the wisdom of the holy teacher, and “from that time forth no man dare ask him any more questions.” Jesus confounded his foes not with the carnal weapons of anger and reproach, indignation and vituperation, but with

the spiritual weapons of wisdom and truth, and with what dignity and patience did he use these weapons! It is now his turn to become the questioner — he asks, “Why do the scribes say that Christ is the Son of David?” How should David in that case own his authority? The people, we are told, hear him gladly; not having, like their teachers, favourite dogmas of their own to maintain. Jesus warns them to beware of these scribes, nor allow themselves to be carried away by their outward show of dignity, or their pretences at charity and piety.

The last clause, the Saviour’s commendation of the poor widow, needs no comment, but is well worthy of consideration. Does it not remain a lasting consolation and encouragement to those, who form no small portion of Christ’s church, those that feel within them a generous spirit, checked continually by a sense of inability and insufficiency of means, to learn here, though they may regret deeply that they cannot do all their generous hearts would dictate, yet, if they diligently, with modesty and humility, do all they can, they are acceptable members of that body of which Christ is the head.

Dublin.

M. B.

TOTAL ABSTINENCE.

To the Editor of the Bible Christian.

DEAR SIR,—The subject of total abstinence from intoxicating drinks has latterly occupied much of the public attention, and a practice which was once thought extravagant and absurd, has now the approval of many in every rank and denomination.

Intemperance had been spreading so widely, and committing such fearful devastation, that those who felt an interest in the physical, moral, and religious condition of their fellow-men, anxiously looked for some means of stemming the desolating torrent, and rescuing their country from danger and destruction. It is true, that other lands have been visited with this curse; but at home we have witnessed its presence, and Ireland appears to us to have been peculiarly its victim. Interested misrepresenters have often exaggerated this immorality, and described it as particularly the sin of Ireland; but after every fair deduction has been made for the over-drawn picture of our enemies,

it will be admitted, that drink has been the greatest plague of our country; and other evils, to which she has been exposed, have been rendered tenfold more virulent by the use of intoxicating drinks. Like oil poured upon the flame, intemperance has rendered more violent the political and religious dissension which has so long distracted society, and the most enormous crimes that have disgraced our history owe much of their blackness to the admixture of this vice.

The desire and prayer of every good man has long been for the removal of this evil. Efforts noble and disinterested had been often made to remove, or at least to lessen it—but it continued to progress, and reason, virtue, patriotism, religion, were all prostrated in its course. At length a bright day has dawned upon Ireland. The labours of benevolent men to spread the principles of Tee-totalism have been signally blessed; many, who for years had been addicted to the immoderate use of intoxicating drinks, have been induced to abstain.

The wretch who once sang wildly, danced, and laughed,
And sucked in dizzy madness with his draught,
Has wept a silent flood,—reversed his ways,—
Is sober, meek, benevolent, and prays.

Throughout all our land the glorious results of this great moral reform are perceptible; its extraordinary progress has filled every mind with wonder; and those who have witnessed the rapid transformation, in the south and west, from drunkenness and vice, to sobriety, contentment, and virtue, have almost been constrained to pronounce the change miraculous.

The success which has attended the advocacy of Total Abstinence may be traced partly, no doubt, to the influence of an exemplary and benevolent man, who has thrown the weight of his character and office into the cause, and whose zeal and labour have won for him the admiration and esteem of millions, and will hand down his name to after-ages, as the benefactor of Ireland, and the friend of humanity.

But we are not to suppose that any personal or priestly influence would be sufficient to explain the great and increasing success of the Temperance Reformation,—a success which is not limited to this island, but is spreading daily in England and Scotland, where clerical influence is more frequently opposed to it than in favour of it; and in

America, where such influence does not weigh a feather in the balance. I think we can trace the principal success of this reform to a deeper and more permanent cause.

It had long been felt that the only safety for the drunkard is total abstinence; that so long as the man who had been a confirmed drunkard abstained from every thing that would intoxicate, he was free from the desire for drink; but, whenever he tasted the smallest quantity of the mildest intoxicating beverage, his former appetite was excited, and he was driven irresistibly into excessive indulgence. The drunkard's only safety is in totally abstaining; this has always been admitted; and the old Temperance Societies, which permitted the moderate use of wine, ale, and similar drinks, being opposed to this acknowledged fact, failed in producing the effects at which their supporters aimed.

To reclaim the drunkard, we must persuade him to abstain totally; to save those who are in danger of falling into intemperance, we must persuade them to abstain totally; and if we desire others to abstain totally, we must abstain totally ourselves. We must show sympathy with them; we must be willing to deny ourselves, to sacrifice something of our own enjoyment, that we may thus influence others; and I think that to this sympathy and self-sacrifice, on which Tee-totalism is based, we may trace, under the divine blessing, its rapid and increasing success.

I think that it would be easy to show, that the Gospel itself is an exhibition of these principles, and that to these it owes its peculiar adaptation for human beings. I think that by these principles society is cemented, and, however some may suppose that self-interest is the basis of our union, it will be found that we are more closely and permanently united, by mutual sympathy and a generous self-sacrifice. These principles reach the heart, when all else is powerless to impress it. Punish a criminal, and you may intimidate him, but you cannot thus awaken his heart to virtue. Threaten a child, and you may compel him to obedience but you cannot thus win his confidence and love. Exhibit to the most abandoned malefactor the spirit of kindness, and show him that you are ready to suffer yourself, that thus you may lead him to virtue and happiness, and you will be more likely to reach his heart, and move him to repentance, than if you would visit him with all the terrors

and cruelties of the most sanguinary code. Show a child that you are toiling for his support and improvement, that you are denying yourself for his sake, and you will bind him more closely to your heart than by the most rigid and severe discipline. I think that to these principles we may trace all filial attachments, and I look to these principles, developed by the Gospel of Christ, as designed and calculated eventually to reform and evangelize the world.

The exhibition of this sympathy and self-sacrifice is the great foundation of the Temperance Reform. Those who were themselves free from intemperance, and might have continued so, felt that their brethren were enslaved and degraded by it, and they said, "Better that all intoxicating drinks were banished from society than that such tremendous evils should flow from its use. Drunkenness has grown out of its ordinary use—we will therefore abstain from its use, and thus effectually prevent its abuse—we will pledge ourselves to abstain from every thing that could intoxicate, and exert ourselves to induce others to do likewise." This virtuous resolution was nobly responded to, and the sympathy thus expressed told on the generous Irish heart—so that when the standard of Teetotalism was raised, men, women, and children gathered round it, with an enthusiasm which won the admiration of the most indifferent and sceptical.

To support this good cause, arguments cogent, and I think, unanswerable, have been advanced against the use of intoxicating drinks.

Intoxicating drinks are not necessary to persons in health; for many in our own country—many of the most industrious and healthy have always abstained, except on holiday occasions; and their health has been equal, perhaps I might say superior, to that of persons who have habitually used such drinks. The same is proved from the fact, that in some countries intoxicating drinks are unknown, and in others prohibited by the national religion, and the inhabitants are not on this account less cheerful, less social, or less patient of toil.

Intoxicating drinks are not beneficial to persons in health, as is proved by the uniform testimony of those who only occasionally use such a beverage, and who complain, that, after partaking of even a small quantity, their appetite is injured, and their strength impaired. Total

abstainers will also testify, that since they have abstained from intoxicating drinks, their temper is more uniform, their spirits more equable, their sleep more tranquil and refreshing, and their general health decidedly improved.

Intoxicating drinks do not enable us to undergo greater bodily labour, or better to endure heat or cold. On this point, we have the fullest and most convincing testimony of labourers, sailors, and miners; of those who have resided in the tropical and polar regions—and we have also the evidence of the latest arctic navigators, who have not permitted intoxicating drinks to be used as a beverage in their vessels, and who have ascribed the failure of several former expeditions to the use of such drinks.

The Scriptures are not unfavourable to Total abstinence,—for it is from the Scriptures we draw those principles on which it is based—there we are particularly taught to deny ourselves for our own sake, and for the sake of others; and the Apostle's resolution to abstain from that “whereby a brother stumbleth, or is offended, or is made weak,” is peculiarly forcible and important here. The offence which suggested Paul's noble determination, only affected a ritual observance; but here not the ritual of our faith is wounded, but its morality and its religion, all that renders it valuable to us in time, or precious for eternity. And we cannot, when adopting this cause, be sinning against the word of truth; for the example of the Israelites in the wilderness, of the Rechabites, of Sampson, and of John, clearly show, that Tee-totalism is neither insulting to God, nor disgraceful to man. And there is to my own mind, an argument for Tee-totalism, strong and irresistible in the good effects of its advocacy and adoption. Often was it said, in reference to former Temperance societies, and there was much reason in the objection, “Show us any good that you have done—Show us any drunkard whom you have reclaimed, and we will aid you in your work.” Tee-totalism has done much good. When I say that it has restored many a husband to his broken-hearted wife—that it has poured joy and gladness into the breast of many an afflicted parent—that it has rendered peaceful and happy many a home, before the abode of strife and wretchedness—that it has clothed the naked, and fed the hungry—and that it has restored to industry and to virtue, many a heart which it found

steeped in sensuality and crime—when I say this, I have told but little of the blessed results which have flowed from this good cause. Its progress has been peaceful, as it has been triumphant. Unlike other Reformations, no cruelty nor oppression has darkened its career, neither has sectarian animosity tarnished the glory of its victories: tears have been shed upon its path, but they are the tears of gratitude and joy, and it is wafted on the aspirations of millions whom it has regenerated and blessed.

To sustain and advance this cause is the duty of all who are interested in the improvement of their country—and still more, of all who are labouring for the moral and religious elevation of their brethren. I think it is peculiarly the duty of those who have embraced the doctrine and spirit of Unitarian Christianity. Our faith, as you, Sir, have eloquently illustrated it, is a benevolent faith, and it is especially incumbent on us, with ardour and determination, to espouse a cause so benevolent as this. Ours is a virtuous faith—others may suppose that our entrance into eternal life will depend on a creed or a confession: but our doctrine—the doctrine of the Gospel is that “without holiness no man shall see the Lord.” What more powerful obstacle has there been to holiness in our own, and in other churches, than the use, even the moderate use, of intoxicating drinks? We are called upon to co-operate with our brethren for its removal, and to take an active part in spreading this great regenerating principle. Our friends in America, are not indifferent to the cause. The illustrious Channing, I think, is its advocate; and I know, that Ware, and Peabody, and many others, are amongst its most distinguished supporters. I believe that much good would arise to our own church, from the spread of Total abstinence among its members; we would experience a season of refreshing from the presence of the Lord, and a greater interest in religion and religious ordinances would rapidly appear. And should such results not arise, still we would have the delightful consciousness, that “we had done what we could.”—that we had laboured with the good of every church, for the removal of intoxicating drinks, which are confessedly a great evil to our country and to our kind.

I am, dear Sir, sincerely yours,

C. J. M'ALESTER.

Holywood, July 15, 1842.

INTELLIGENCE.

ANNUAL MEETING OF THE SOUTHERN ASSOCIATION, OR
SYNOD OF MUNSTER.

THE annual meeting of the Southern Association, or Synod of Munster, composed of representatives—lay and divine—from the non-subscribing Presbyterian congregations of the South of Ireland, was held in Bandon, on Wednesday, the 6th July. The religious services of the day were introduced by the Rev. Mr. Ferris, of Feathard, and the sermon preached by the Rev. Thomas Hincks, of Dublin, on the words, "He that dwelleth in love, dwelleth in God and God in him."

After service, the Rev. James Orr, moderator for the past year, having constituted the Synod by prayer, the roll was called, and the members proceeded with the ordinary business of the annual meeting.

The Rev. Thos. Hincks was chosen moderator, and the Rev. Wm. Hunter, clerk for the ensuing year.

Reports were received from the congregations of Strand-Street and Eustace-Street, Dublin; from those of Clonmel, Cork, Bandon, Feathard, Limerick, Waterford and Fermoy.

The last mentioned congregation reported that since the previous meeting of Synod, they had elected, as their minister, the Rev. Mr. Ker, and requested his admission into the body. After a strong debate, this request was, on a division, negatived by a large majority, who expressed themselves doubtful as to Mr. Ker's attachment to the great principle of non-subscription, and otherwise dissatisfied with the circumstances of the Fermoy congregation. The usual routine business of the meeting was then transacted amidst much angry discussion. Addresses were voted to the Queen and Lord Lieutenant. Clonmel was chosen as the place of meeting, and the Rev. G. A. Armstrong as preacher for next year, and at a late hour in the evening the moderator closed the sitting by pronouncing the benediction.

FIRST PRESBYTERIAN CONGREGATION, NEWRY. — SUNDAY-
SCHOOL SOIREE.

ON Wednesday, 22d. ult. the members of this congregation and the teachers of the Sunday-School in connection with it, entertained the Scholars at an evening tea-party. Tables capable of accommodating 500 persons, were erected for the purpose in the green attached to the Meeting-house, but owing to the uncertain state of the weather, it was considered more advisable to assemble within the walls of the Meeting-house itself. About 550 persons were present; 330 of whom were connected with the Sabbath-school as teachers and scholars. A blessing having been asked by the Rev. H. Alexander, the company partook of tea, &c. which was supplied with a degree of regularity highly creditable to the

Stewards. After tea, George Scott, Esq. was requested to preside; who on taking the Chair, addressed the meeting with his usual felicity and eloquence. The Rev. Mr. Alexander then delivered a suitable address to the children on their receiving the usual half-yearly premiums, which had been awarded to those who had merited them. When these were distributed, and an appropriate hymn sung, the Chairman proposed the "Session and Congregation."—"Prosperity to our Sabbath-School and all similar institutions."—"The Remonstrant Synod of Ulster."—"No creed but the Bible; no master but Christ."—"Zeal for our own principles and charity towards all who differ from us."—"Our Visitors."—"Thanks to the ladies and gentlemen who made the arrangements for the present happy meeting."—In reference to which sentiments, the assemblage was addressed by Dr. Morrison,—Mr. James Kidd,—Rev. Samuel Moore,—Mr. J. Cordner,—Mr. T. A. Kidd, (Liverpool),—and Mr. G. Hugh Kidd. A Sunday-school hymn was then sung, and a benediction pronounced, when the meeting separated, highly gratified with the proceedings of the evening.

SOIREE AT BANDON.

On the 6th of July instant, the Ladies of the Non-subscribing Presbyterian Congregation of Bandon, availed themselves of the meeting of the Synod of Munster, to give a Soirée to the friends of Bible Christianity. The place selected for the purpose, was a large store in the concerns of James Clugston Allman, Esq., which was fitted up in a manner that evinced a truly elegant and classical taste on the part of the young ladies who superintended the preparations.

Shortly after 8 o'clock the company assembled, consisting of about 120 persons, besides the poorer members of the congregation. After tea and coffee, which were supplied from an adjoining room, the ladies and gentlemen present promenaded for a short time the spacious apartment, admiring the various devices with which the walls were ornamented.

The Rev. WILLIAM HUNTER was then called to the chair,—and the proceedings of the evening commenced with the beautiful anthem of "Lord of all power and might," which was sung in a very delightful manner, the ladies being joined by the choir of the Cork congregation, and Mr. Allman himself accompanying on the Pianoforte.

The anthem concluded, the Chairman, after a few suitable observations, gave us the first sentiment—

"*The Queen.*"—This was responded to by the Rev. Mr. HORT, who spoke with justice of the great satisfaction given by our gracious Sovereign, the excellent education which she had received, and the debt of gratitude due by her subjects to her illustrious mother.

The national anthem was then sung, purposely omitting the verse respecting "enemies," which does not fully accord with the spirit of the New Dispensation.

The following sentiments were then given from the chair, with introductory observations adapted to each:—

"The Rev. John Scott Porter and the Presbytery of Antrim."—To this the Rev. Dr. Ledlie responded with chaste but fervid eloquence. He spoke of the contrast between the scene which he then witnessed and the contentious debates of the forenoon. He gave a brief sketch of the History of the Westminster Confession of Faith, its introduction into Ireland, and of the origin of the Presbytery of Antrim. He passed a well-merited eulogy on its first members, among whom was his own predecessor in Larne, the Rev. Josias Clugston, the great-grandfather of the gentleman in whose concern they were then assembled. He traced its progress down to the present time, showing that it was at every period distinguished by men of education and piety of the highest order; and concluded, by speaking from the most tenderly-cherished recollections, of the happiness which he himself had enjoyed amongst them for many years.

"The Rev. Dr. Montgomery and the Remonstrant Synod of Ulster."—The Rev. James Orr, of Clonmel, responded in a manner which evinced that he felt a deep interest in that respectable body. He made some happy remarks on the coincidence of the period of its formation being the centenary of that of the Antrim Presbytery. He passed a warm and earnest encomium on Dr. Montgomery, and his own more intimate friend, the Rev. Fletcher Blakely. He spoke pathetically of the persecutions endured by the Campbells and the Watsons, of the Remonstrant Synod, but at the same time expressed his gratitude to God, that the adage of "the blood of the martyrs being the seed of the church," was so happily verified in the rapid success which had crowned their exertions in the North of Ireland.

"Our pity for the bigots,—our love for the charitable of every church."—This being in unison with the spirit of the eloquent sermon delivered in the morning, by the Rev. Thomas Hincks of Eustace-street (a discourse with which he has consented to favour the public through the press), he was called on to respond. He answered the call in language and sentiments worthy of a heart deeply imbued with the expansive spirit of Christianity. He dwelt much on what is so much to be regretted, the employment of force in preference to moral suasion, and especially the employment in religious controversy, of the carnal weapons of anger and strife, instead of the Heavenly armour of Christian forbearance and Christian love.

The beautiful hymn commencing with "Let party names no more the Christian world o'erspread," was sung with great propriety at the conclusion of Mr. Hincks' observations; when the Chairman gave the following sentiment:—

"The Education of the People."—Counsellor Armstrong responded in his usual able and convincing manner. He pointed out what was really meant by education. He dwelt on the great error of confining it to the development of any one faculty or power of the human constitution, and the necessity of its embracing the moral as well as the intellectual faculties. He showed the advantages that must result to society, should such a system be brought into extensive operation. In Mr. Armstrong's address

were many passages of a spirit-stirring nature, especially when he adverted to the claim of the great family of mankind, on such of their more favoured brethren whom Providence had blessed with the means of contributing to their personal and social happiness, and moral and religious elevation.—

“The Right of Religious Enquiry.”—The Rev. George Allman Armstrong of Strand-street, responded. He alluded to the free exercise of this right having been the great object for which the Synod of Munster had been originally formed. He spoke of the exertions made by his great-grandfather, the Rev. James Clugston, who had been the respected minister of Bandon, in maintaining and enforcing it. He dwelt on the different ways in which this right had from time to time been invaded, and of the mode in which it continues to be violated, even now, when the power of employing physical torture has been taken away. He showed the utter incompatibility of true Christianity with that spirit of persecution which is unfortunately but too rife at the present day; which reverses the precepts of the Saviour, and tells the followers of the Prince of Peace, that *they are blessed*, who revile and persecute, and say all manner of evil, and hate and rob one another under the name of Christ. He directed the attention of the meeting to the more animating prospect which is in many ways beginning to open up, and the various symptoms that are abroad, that the struggle of Light and Truth cannot last for ever; and he concluded by showing, that the more the bond is tightened, the greater must be the re-action, and the more conducive must it be to the eventual exercise and universal acknowledgment of the right of Religious Enquiry.

“Dr. Channing, and a speedy termination to Slavery, domestic and political, all over the world.”—Richard Dowden, Esq. of Cork, in responding, observed, that it was scarcely just to connect that name with slavery, or any one of the evils of the social state, as there was not one to which he had not directed all the energies of his gigantic mind. “He seemed,” he said, “to have been raised up by Providence to cast the light of his luminous understanding on them all.” Mr. Dowden continued to show by some admirable illustrations, that even slave-holders are to be treated with charity and compassion, and *may* not be the monsters that the existence of slavery would seem to imply. Accustomed to it from infancy, they never stop to reflect whether it is objectionable or not,—all they want is to have their attention *properly* aroused, and they may first consider them *questionable*, then *wrong*, and after that, *heinously sinful*. Dr. Channing, by placing these things in their true light, had called to them the attention of the nations of the earth, and had thus gone far in effecting their removal, and had largely contributed to the political, intellectual, moral, and religious improvement of the world.

“The Ladies of the Non-subscribing Presbyterian Congregations of Bandon and Cork,—the zealous, though unostentatious friends of Bible Christianity.”—The Rev. Mr. Hort replied with his usual cheerfulness and buoyancy of spirits, and in a way which showed, that though seventy-nine years of age, “he remembered he once was young.” But, whilst with innocent playfulness, he spoke of the

power of female loveliness over the less fair sex,—he reminded the ladies that such influence was a talent for which they must be accountable, and that no better use could be made of it, than *painfully* and *practically* to convince the evil and profane, that with such characters they had no sympathy, and could not associate.

It being now almost twelve o'clock, the parting hymn, "Brethren and sisters, ere we part," was sung.—The Chairman pronounced a benediction, and the company separated, after spending a happy and not unprofitable evening.

OBITUARY.

DIED—At his house, Ballyrussel, near Comber, Mr. HANS SINCLAIR. His remains were attended to the grave by a very large number of those who had esteemed and loved him when living, and who deeply lamented his departure. The Rev. W. H. Doherty, of whose congregation he was a regular and conscientious member, addressed those who were assembled around his grave, and directed their attention to the well-known and singularly amiable character of the departed, his sterling integrity, his consistent avowal of unpopular truth, his graceful gentleness of manners, and uniform sweetness of temper, so happily combined with an excellent understanding and a firm mind. These qualities caused him to be a highly prized arbitrator of all differences in his neighbourhood, and truly a "peace-maker" among alienated friends. By his removal, society has lost one of its most useful members; his relatives, a wise and feeling guardian, and the poor, an unfailing benefactor. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart." "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

Died—On the 8th of June, at Bangor, in the 72d year of her age, JANE, relict of the late WILLIAM RITCHIE, Esq. of Belfast. Sincere, pious, and benevolent, an affectionate wife, and an humble Christian, Mrs. Ritchie retained through life the esteem of many friends, and died in the fulness of faith and hope.

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THE TRINITY.

“My Father is greater than I.”—John xiv. 28.

THERE are certain principles which are immutable, which neither time nor circumstances can affect, and respecting which all men are agreed. There are others which appear to some so evident, that in their opinion they almost deserve to be classed with the above, but which others cannot view in the same light; among which is the strict, uncompounded unity of God. To a believer in this doctrine, it seems strange that any other should ever have been entertained by any one, even for a moment; for the Scripture proofs in its favour, not to speak of the evidence of nature and common sense, are so strong and so clear, that those who oppose it most strenuously, in one sense, are compelled to give a kind of reluctant assent to it in another. If you say to a Trinitarian, “There is but one God, the Father,” he will readily agree with you; but if you hint that, in your opinion, Jesus Christ, the Son of that Father, is a being separate and distinct from him, and that the same attributes cannot justly be ascribed to both, though these are very like being consequences necessarily attendant on the above position, he denies you the name of a Christian.

I think all professing Christians believe God to be possessed of certain attributes. I think also that all should be willing to acknowledge, that since there is no power which can possibly exercise any controul over Him, nor any to which, in the nature of things, He can in any manner be subject, it is impossible that, in any state, or at any time, He can be divested of any which He ever possessed. Whoever does this cannot be a Trinitarian; for

it can easily be proved, that Christ not only never claimed, but positively denied, that he possessed certain attributes which have always been ascribed to God by all classes of Christians, without reservation or qualification.

God is unchangeable.* Christ evidently underwent a variety of changes. He speaks, John xvii. 5, of having glory with the Father before the world was. There must have been a great change between this state and that in which he was while lying in a stable at Bethlehem (Luke ii. 7). Every day, from this time till he was crucified, a change was taking place in his frame. Those who have studied the subject, state, that, in a certain number of years, every particle of the human body is renewed; and his was so far like that of common man, as to grow, and require food and rest; to pass from infancy to childhood, from childhood to youth, and from youth to manhood. He increased in wisdom and stature (Luke ii. 52). Another change took place between the time when he was nailed to the cross, and that in which he was laid in the sepulchre. Another when he rose from the dead. Another (we may be certain) between the time when he forbade Mary to touch him, and when he told Thomas to handle him, and not be faithless but believing (John xx. 17, 27); and there is another change, which Paul speaks of as not having occurred yet. "Then cometh the end, when he shall have delivered up the kingdom to the Father."—1 Cor. xv. 24.

God is invisible; it is impossible to deny that Christ was visible. God is a spirit; but though the spirit was poured upon Christ without measure, he was not wholly spiritual. God is omnipresent; but this could not be said of Christ while on earth. God is omnipotent; Christ disclaimed this attribute, when he said, he had not power to grant that James and John should sit on his right hand and on his left in his kingdom (Matt. xx. 23). God is omniscient; this attribute Christ likewise denied that he possessed, when he said, he knew not when the day of judgment should be (Matt. xxiv. 36).

God is the giver, Christ the receiver; God the sender, Christ the sent; God the hearer of prayer, Christ the

* I do not think it necessary to give proofs for that part of the proposition which I believe is not disputed.

offerer of it; God the Being interceded with, Christ the intercessor. I should be sorry to imitate the dogmatism of Trinitarians so far, as to say that it is *impossible* that two Beings possessing such opposite qualities, occupying such different positions, performing such different operations, can be one and the same; but I must say, I do not see *how* it is possible that the same Being can be unchangeable and changeable, invisible and visible, spiritual and partly corporeal, omnipresent, and not omnipresent, omnipotent, and not omnipotent, omniscient, and not omniscient, the giver and the receiver, the sender and the sent, the hearer and the offerer of prayer, the one interceded with, and the intercessor.

There is nothing in all this to prevent the Father and Son being one in design, in mind, and in disposition; but, according to the Trinitarian system, the contrast might be greatly extended; for it builds up a wall of separation between two beings which it represents as forming component parts of its God. The Unitarian believes them to be two distinct beings, possessing the same dispositions, actuated by the same feelings of love and benevolence towards the erring sons of men; having the same commiseration for their weaknesses, failings, blindness, and faults, and the same desire to purify and redeem them from all iniquity, transgression, and sin; not willing that any should perish, but that all should inherit everlasting life. The Trinitarian considers them one in substance, but different in mind, feelings, and disposition. Thus the God of the Trinitarian is a compound being (in addition to the points of contrast already given), the one part of whom exacts an infinite penalty, the other pays it; the one part implacable and unforgiving, and actuated by feelings of wrath and vengeance against sinners; the other by those of mercy and love, and not only willing to pardon them, but sacrificing his own life that they may be pardoned, and that the other part of himself may be appeased!

If God be omnipresent, a thing which I believe few deny, and if Christ be God, what, I would ask, became of that omnipresence when Christ was on earth? Is it possible to conceive that none of the operations continually going on in the other worlds of creation would have sustained any interruption while their Creator was lying in

a stable at Bethlehem? or raising Lazarus, or the widow's son of Nain, from the dead? or while engaged in any of the other works of love and mercy he performed on earth? At all these times, he was confined to *one spot*.

We all know that the earth forms a very small part of the works of creation; and many believe that there are numerous other globes inhabited, as it is, by living and intelligent beings. A celebrated writer has observed, that "if the sun, and all the planets that revolve round his attractive influence, were annihilated, their loss would not be observed by an eye that could take in the compass of the whole, any more than that of a grain of sand upon the sea shore." If this view be correct, surely the inhabitants of this small fraction of God's works might think they had been sufficiently cared for, if the second greatest being that ever existed laid down his life for their sakes. There is something selfish and monopolizing in the idea, that nothing less than the life of the First Great Cause of all could effect their salvation.* Certainly, had it been possible to put to death the being who formed all things, some of "the elements had gone to wreck, disturbed and torn" by such a catastrophe. I cannot conceive what kind of a God people think him to be, whom a few of the creatures he had formed, were able to kill. If this actually happened, how has "the grand machine of the universe" been sustained these eighteen hundred years? Surely it cannot be wrong to reject a system which leads to such blasphemous conclusions. I see no way of keeping free from them, but by either embracing the doctrines of Unitarianism, or a belief in a plurality of Gods. The Scripture speaks of One only; and I cannot see the use, or the necessity for, or even the possibility of the existence of more, though it had been silent on the subject.

The first thing some Trinitarians do, when attempting to prove the correctness of their views, is to endeavour to shew that the Father and the Son are equal; and when they have done this to their own satisfaction, they imagine they have accomplished their design. Were it possible, however, to prove this, there need be no better proof that they had done the reverse; for equality is so far from

* I once thought that very few believe in this monstrous doctrine; but I have learned that it is not unusual to preach it, at least.

being identity, that in any other case, it would be admitted as a proof of the contrary.

Were any one to judge of the opinions of Unitarians from the representations of their opponents, he would be led to think they do not believe there was ever such a person as Jesus Christ at all; for one of the commonest charges brought against them is, that they *deny* him. This is a serious charge, and it is well known to be undeserved; but it serves the double purpose of wounding their feelings, and of exciting a prejudice against them in the minds of those who are little in the habit of inquiring what their opinions really are, and not very well qualified for judging of their merit, even if they were. But whether does he who believes "the words which He spake," or he who does not, best deserve to be called a *denier* of Him? He has so clearly pointed out a distinction between the Father and himself, and has so often declared that he is subordinate to, and derives his power from that Father, that the Trinitarian system would have been exploded long since, or rather, it could never have gained footing in the world, but for an assertion, for which it is impossible to produce Scripture warrant, that part of what he said was spoken in his *human nature*, as it is called. Whatever the Trinitarian considers was so spoken, he "*denies*" the truth of, which is not a small part of what he said. Let us see, however, in what the denial, of which Unitarians are accused, consists. It does not consist in a doubt of the divine nature of his mission, of the importance of its effects, of his existence before he appeared on earth, of his resurrection, or of his "coming to judge the world at the last day." It consists simply in this, that they do not offer to him honours which, in their opinion, he taught his followers to pay—not to himself, but to the Father alone; and surely it can be no satisfaction to him to receive those which cannot be paid to him otherwise than at that Father's expense. Roman Catholics have as good a right to say that Protestants *deny* the Virgin Mary, because they do not think she possesses the powers ascribed to her by the members of that church; but assign to her what they consider her proper rank. Though, however, they do not offer prayers to her, they are as far from denying her existence, and her share in the establishment of the gospel dispensation, as those who

do. And, so far are Unitarians from denying their Saviour, in the proper meaning of the term, that they not only believe in him, but rejoice and glory in the belief that he ever liveth at his Father's right hand, to make intercession for them; and not for them only, but for "all who come unto the Father through him."

When Mr. Bagot produced Stephen's expression, "Lord Jesus, receive my spirit," as an authority for praying to Christ, I should have liked to have heard Mr. Porter ask where Stephen saw him standing. It was at the right hand of God, which sufficiently points out the distinction. It was very natural in Stephen to call upon the master for whose sake he was suffering the utmost bodily pang that humanity could endure. It is not a little surprising, that any man should produce this text as a proof of Christ's supreme Deity, when it is considered that the writer of the Acts says it was the Son of *Man*, whom Stephen saw in his vision.

AN ELDER'S SON.

SACRIFICIAL WORSHIP—ITS ORIGIN AND HISTORY.

IN these days of religious knowledge and refinement, when Christianity has taught us to "worship the Father in spirit and in truth," many seem at a loss to account for the multiplicity of rites and ceremonies with which religion was encumbered under the Mosaic law. The cause of the sacrificial nature of that worship especially, is a point which they cannot understand. It is generally thought that the immense number of sacrifices there enjoined—amounting on some particular occasions to many thousand head of cattle at a time—were all designed to prefigure the one sacrifice of Christ. Others, who reject this notion as improbable, have no clear ideas of the real object of them, or of the origin of such an institution. And this ignorance has proved most favourable to the still too common practice of spiritualizing the Old Testament scripture—a custom which may well be characterized in the words of Scripture, as a "giving heed to Jewish fables, and commandments of men, which turn *from the truth.*"

A better attention to the instructions of Holy Writ would teach such spiritualizers that the sacrificial form of worship was the oldest, and, in the first ages of the world, perhaps the most natural. What kind of homage Adam offered to the Deity is not recorded. Indeed, however sublime the sentiments of devotion that Milton puts into his mouth, we have no scripture warrant for asserting that he offered any. The first acts of worship that we read of are those of Cain and Abel. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock, and of the fat thereof." Here then are the oldest recorded instances of divine worship; and they are both in their nature sacrificial. Observe too, they are not designed to appease the anger of the Deity. Neither are they offered in consequence of any divine command to this effect, for of none such we read. Nor have we any scripture warrant for believing, as some self-styled orthodox would no doubt assert, that they were meant to typify the sacrifice of Christ. They are simply free-will offerings, designed to indicate the gratitude of the worshippers to the Creator for his mercies. They are of that class of sacrifices, more properly termed *gifts*. Each brings a portion of his respective property—one, of the fruits of the earth, which he cultivated, the other, of the firstlings of his flock, which he tended—and voluntarily offered them in sacrifice to Jehovah.

I have hinted that, in the first ages of the world, this kind of worship was, in all probability, the most natural and common. Whether the Deity has implanted in the hearts of all men an innate sense of his existence, it is not now my business to inquire. Certain it is, that, if we allow man to have been possessed from the first of reasoning powers, he could not have existed long until he acquired a sense of his dependence upon a higher power. He would soon learn, that the fruits of the earth, so necessary to his being, were not of his own formation—that the flocks which ministered to his comfort and nourishment must have been the gifts of some superior Being, inasmuch as they were not created by himself. This discovery would prompt the first act of devotion. That act would be an expression of gratitude to the Creator, or

to some superior power, according to man's conceptions of it, for his bounty. And the most natural form which that expression would assume would be the form of sacrifice—the very thing we have here revealed—a free-will offering to the Deity for his bounty, of the choicest of the fruits of the earth, or of the firstlings, or fattest of the flock.

Here then we have the true foundation in nature and in reason, for at least one class of the Jewish sacrifices. Their offerings of first-fruits were exactly of this nature. They were evidently designed to express their gratitude to the Deity for his goodness. And the same reason will account for the dedication of the first-born of all the young, both of man and beast; for, according to the Jewish law, “every male that openeth the womb was holy unto the LORD.”

Nor were such sacrifices, or free-will offerings, at all peculiar to Judaism. In the religious worship of all nations, however corrupt—however abject their idolatry—one prominent characteristic is, some such expression of gratitude to their God. In proof of this, I may only refer to Potter, the learned author of the Grecian Antiquities, who, in giving an account of their sacrifices, places in the first class, “*vows, or free-will offerings*, such were those promised to the gods before, and paid after a victory; as also *the first-fruits* offered by husbandmen after harvest, being grateful acknowledgments to the gods, by whose blessing they had received a plentiful reward for their labour and toil in tilling the ground.” Indeed, any other historian will testify to the same effect. Thus, Adams, the Roman Antiquarian, tells us that “thanksgivings used always to be made to the gods for benefits received, and upon all fortunate events.” “Those saved from shipwreck used to hang up their clothes in the temple of Neptune, with a picture representing the circumstances of their danger and escape. Soldiers, when discharged, used to suspend their arms to Mars; Gladiators, their swords to Hercules; and poets, when they had finished a work, the fillets of their hair to Apollo. When a general had obtained a signal victory, a thanksgiving was decreed by the senate to be made in all the temples; and what was called a *lectisternium*, when couches were spread for the gods, as if about to feast, and

their images taken down from their pedestals, and placed upon these couches round the altars, which were loaded with the richest dishes." These were all expressions of the gratitude of the worshippers; and, however absurd in themselves, the feeling which prompted them was natural and proper, and is moreover one indication amongst many, that however debased by ignorance the human mind may be, yet its natural principles are good. It is not, as has been asserted, wholly corrupt. There is a root of virtue to be found in it, in every nation, as is manifestly proved by this its universal gratitude to the gods.

Among the Jews, however, that gratitude was manifested to the one living and true God; and in this consisted the advantage of a revelation. Nor let it be supposed that these sacrifices of gratitude constituted but a small portion of the Jewish ceremonial. During the feast of the passover, which was itself an expression of their gratitude to the Deity for their deliverance from Egyptian bondage—during this feast they were to bring a sheaf of the first fruits of their harvest unto the priest;—"and he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day, when ye wave the sheaf, an he-lamb without blemish, of the first year, for a burnt-offering unto the LORD. And the meat-offering thereof shall be two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour; and the drink-offering thereof shall be of wine, the fourth part of a hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the self same day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations, in all your dwellings." Here then it is evident that this offering of "the sheaf of the first-fruits of the harvest," with the various sacrifices that accompanied it, were all intended as an expression of their gratitude to God for the productions of the earth. Nor was this the only occasion on which they thus commemorated the divine goodness. The feast of pentecost, or of harvest, which occurred fifty days later than the above, was chiefly instituted for a like purpose, and was in fact the Jewish harvest-home. On this occasion, they were to bring "a new meat-offering unto the LORD" of bread

prepared from the crop they had now reaped. "Ye shall bring out of your habitations," saith Moses, "two wave loaves of two tenth-deals: they shall be of fine flour; they shall be baken with leaven; they are the first-fruits unto the LORD. And ye shall offer with the bread seven lambs without blemish, of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the LORD, with their meat-offering, and their drink offering, even an offering made by fire of sweet savour unto the LORD."

I have already said, that their great national festival the passover, was itself a feast of this kind, commemorative of the divine goodness in passing over the Israelites, and subsequently delivering them from Egyptian bondage. And another similar festival, the feast of tabernacles, commemorative of their dwelling in tents in the wilderness, was in like manner designed to express their gratitude to God for bringing them in safety to the promised land. "Of these, the last," as Ware remarks, "was chiefly distinguished." During this festival, the people dwelt in booths, formed of the branches of trees, in memory of the encampment of their ancestors in the desert. It was the most joyful of the national observances, and besides its connexion with the ancient history of their race, was a season of thanksgiving for the blessings of fruits and of the vintage. It was celebrated with more sacrifices than the other festivals, and, according to later Jewish traditions, with some peculiar rites. A species of sacred dance was performed by the chief men of the nation in the woman's court of the temple, which the females witnessed from the latticed apartments near. Processions of men bearing citrons, and branches of palm, willow, and myrtle, circled the altar with shouts of hosanna. The priests, too, every day of the feast, brought, with songs and rejoicing, a quantity of water from the pool of Siloam, and poured it to the south-west of the altar. The ceremony was probably typical of rain, one of the blessings of the fruitful season, for which thanksgivings were now rendered. It was probably in view of this solemnity, "on the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come to me and drink."*

* Bulfinch's "*Holy land and its inhabitants*," as edited by Ware.

In addition to their national festivals, many special sacrifices were appointed to be made by individuals for a like purpose. Thus, the offering which Moses commanded to be made by the leper when cleansed, was partly, no doubt, an offering of thanksgiving to God for his recovery, as well as an evidence of his purification from the disease. The same may be said of those which women were to make on their recovery after childbirth. And so of many others which our space would not suffice to particularize. These constituted a large portion of the Jewish ceremonial; and yet they had nothing typical in their nature. They were sacrifices of thanksgiving. Other sacrifices there were, no doubt, the consideration of which I shall reserve for a future occasion. But, in general, it may be asserted of the Jewish sacrifices and festivals, that they were more retrospective than prospective—they were instituted for the purpose of commemorating blessings, either national or individual deliverances, rather than to point the thoughts of the worshippers to mercies which were still in store, and reserved only for their posterity; for which purpose, in truth, they were wholly ineffectual. And accordingly as the nation increased, and individuals became more opulent, the number of those sacrifices were proportionably augmented. A greater degree of pomp and splendour was introduced into the service of God. Hence, in the days of David and Solomon, when the nation had attained its greatest prosperity, whole hecatombs were on some occasions sacrificed. On the occasion of the dedication of the temple by Solomon, we read of no less than “two and twenty thousand oxen, and a hundred and twenty thousand sheep,” being offered up in sacrifice. Thus, human vanity conspired eventually with the primary feeling of gratitude in augmenting these offerings to the Deity. What was at first offered, voluntarily too, as a testimony of gratitude, in some instances became afterwards to be considered as a debt due to God. Hence the origin and history of at least one kind of sacrificial worship. Another I may consider briefly in my next.

B. C. D.

Clonmel, July, 1842.

THE PAINTER AND THE CURATE.

To the Editor of the Bible Christian.

20th July, 1842.

MY DEAR SIR,—The enclosed letter has been given to me to forward to you, as editor of the *Bible Christian*. The author is an humble, unlearned man—a painter by trade—who was attacked by the church curate here for distributing some Unitarian tracts, and charged with having “sold his soul to the devil.” This letter he addressed privately to that gentleman in consequence, but received no answer. He spoke of publishing it in the local papers, but it would only be inserted as an advertisement, and that he could not afford to pay: he then gave it to me, as above stated. Of course you will use your discretion with respect to it, but should you insert it, it would be as well to give only the initials or first and last letters of the names of the parties. Publish it or not, some notice of its receipt will be anxiously looked for, in your notice to correspondents in your next.

Yours faithfully,

To the Rev. R. B. Curate of C——.

REV. SIR,—As you profess to feel so much for me, because of the religious sentiments I lately embraced, which you feign to think are very erroneous,—in order to give you a full opportunity of demonstrating to me, and to the public at large, that your profession of sympathy is not only of the lip, but is also of the heart, I lay before you the chief propositions of my faith; in hopes that as a true pastor, deeply interested for the welfare of the flock, you will point out to me the ground of your pity, and the reason of your saying to me, “you sold your soul to the devil!!” On my part, I faithfully promise that I will openly disavow and reject every proposition and word in my faith, which you prove to me to be unscriptural.

First, I believe that the bible is a perfect rule of faith and morals.

Secondly, That private judgment is the privilege and birthright of every man.

Thirdly, I reject church authority in matters of faith, and own God only as the Lord of the conscience.

Fourthly, I believe in "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all;" so I believe according to the Scripture that "God is one" (Gal. iii. 20). Mark xii. 29: "Hear, O Israel, the Lord our God is one Lord." "For I am the Lord thy God, the Holy One of Israel thy Saviour."—Isaiah xliii. 3.

Fifthly, I believe that Jesus is the son of God, and that Jesus is the Christ: "For there is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. ii. 5. Ye men of Trinitarian sentiments—"hear these words; Jesus of Nazareth, a man proven to be of God among you, by miracles and wonders and signs, which God did by him in the midst of you."—Acts ii. 22.

I also believe, that the surest way to lay claim to the discipleship of Christ is to obey his commands, and imitate his example. See John xv. 10: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. See also John xvi. 23: "In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." See Matt. vi. 9.

Agreeably to the Gospel of Christ, I confine the highest worship and affections of my heart and soul to the heavenly Father. "For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve"—Matt. iv. 10. "The true worshippers shall worship the Father in Spirit and in truth; for the Father seeketh such to worship him."—John iv. 23.

As Moses or the Prophets, Christ or his Apostles, did not speak of, or command us to worship or serve the Trinity, I firmly believe that such a being does not exist, save in the minds of mistaken men; I have with intense anxiety searched the Bible for a command or an example of prayer offered up to the Trinity, to God the Son, or to God the Holy Ghost, but I have searched in vain. Pray, Sir, direct me to such a command or petition. Nay more, does not Christ teach us not to pray to the Holy Spirit, where he says, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke xi. 13); and does he not also say, "I will pray the Father, and he shall give you another comforter."—John xiv. 16.

Christ did not pray to the Holy Ghost, therefore the

Father only is the hearer of prayer; the Apostles also did not pray to the Holy Ghost, but they prayed always "with all prayer and supplication in the spirit."—Eph. vi. 18. "They were built up in their holy faith, praying in the Holy Ghost."—Jude v. 20. The Apostles bent their knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, "Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." Now, Sir, if you give me the authority of Scripture for praying to the Trinity, to God the Son, or to God the Holy Ghost, I will humbly acknowledge my error, and become one of your fold. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."—Isaiah viii. 20.

Your very humble and obedient Servant,
R. H.

THE MORAL PRINCIPLE OF THE TEMPERANCE MOVEMENT.

ADDRESSED TO THE STUDENTS OF HARVARD COLLEGE, OCT. 17, 1841,
BY HENRY WARE, JUN. PARKMAN PROFESSOR, ETC.

(*From the Christian Examiner.*)

PROFESSOR WARE founds his remarks on 1. Cor. viii. 13. "Wherefore if meat cause my brother to offend, I will eat no flesh while the world standeth, lest I cause my brother to offend." After remarking on the admirable spirit of disinterestedness which dictated this declaration, he says:—

The occasions for displaying the same generous disregard of selfish considerations, for the benefit of others, frequently occur; and the instances of such disinterestedness are not so rare in the Christian world as to be matters of wonder. But perhaps never, until the present age, has this principle been made the motto of a great action of philanthropy: never before did thousands unite together for the moral benefit of their fellow-men by means of an express abridgment of their own liberty of indulgence. And, after all that has been pointed out as distinguishing this remarkable period, perhaps nothing is more worthy of being regarded as its distinction, in a moral point of view, than this:—that multitudes have abandoned, —not for a time but for life,—a customary, innocent,

moderate gratification,—which did them personally no harm, and apparently threatened them no harm,—on the single ground that others abused it to harm,—that “this liberty of theirs was a stumbling-block to the weak.” In this way, an attempt has been made to begin the removal of a great mass of crime and wretchedness in the community;—the removal of which, once seemed so hopeless, that the boldest enthusiast dared hardly to dream of it; which had so entrenched itself in the passions of men, in their habits, in their laws, in their interests, that it laughed defiance on all opposition. Against that evil this principle of disinterestedness has been brought to bear, and the evil has begun to give way; an illustrious exemplification of the strength there is in Christian affection, and the appeal to the nobler impulses of human nature!

The words of the text express the principle on which this action has proceeded, and are at once its authority and justification. The unhappy class of sinners by intemperate excess had become alarmingly large. It seemed as if there were no hope of retrieving the lost, or of checking the progress of others to the same ruin. But it would not do to let the plague rage without an effort to stay it. First, therefore, was tried the power of a moral engagement; the exposed were persuaded to pledge themselves to entire abstinence from the use of ardent spirits. This proved an effective method, and a visible change for the better began to take place. But it soon became evident that the friends of the cause were now divided into two classes—precisely like the two already referred to among the Corinthians; one consisting of the strong, who could partake moderately and remain temperate; the other of the weak, who could not touch without excess. The former were left at liberty; why not? they would not abuse their liberty. The latter gave up their liberty: they deprived themselves of the right to use at all what they were so prone to abuse. But this came to be felt as an unreasonable and galling distinction; the liberty of the one was a stumbling-block to the other; and until it should be removed, it was plain no further progress could be made. What then should be done? Precisely what the Apostlerecommended to the Corinthians. This division between the strong and weak should cease; the strong should surrender their position of superiority;

all should come under the same obligation; and forthwith the magnanimous pledge was taken;—If our moderate use of ardent spirit cause our brethren to offend, we will taste no more while the world stands, lest we cause our brethren to offend.

Under this disinterested action the reform went prosperously on for a time. But it was by and bye apparent, that there still remained an inconsistency in practice, and that a stumbling-block still lay in the way of many. “You counsel us,” was the language, “wholly to abandon this indulgence (which we were early taught to regard almost as a necessary), and you fortify your counsels by abandoning it yourselves. But to most of you that is evidently a very unmeaning act. You in reality give up nothing; you retain all that you care for,—wine and other choice liquors. *We* too would give up our inferior drinks, if we could afford to supply ourselves with yours; but as it is, we think, your giving a pledge is little better than mockery; and we are not to be cajoled by any such inconsistent pretences.”

Such was the language. It was thought by some to be unreasonable, idle, impertinent; they would not listen to it, and went on as before, wondering at the want of self-denial in the poor, but refusing to aid them by example; astonished that they would thus wilfully stand in their own light, and insist on ruining themselves, because of the inconsistency of their neighbours.

Others, however, felt the inconsistency that was pointed out. To be sure, they said, the complaint in its whole extent is rather extravagant and unreasonable; and it shows great weakness in men to insist on injuring themselves for such a cause; but then it is our business, as Christians, to be considerate toward the weak, and do what we can to strengthen them. Now, it is evident that nothing can be done for them so long as this state of things lasts; but something must be done for them; this stumbling-block must be removed. And so—leaving all selfish considerations, taking counsel only of the Christian obligation to others—they forthwith made application once more of the principle of the Apostle, and pledged themselves to abide by it:—If our partaking of wine cause our brethren to offend, we will drink no more wine while the world stands, lest we cause our brethren to offend.

It is not a small portion of the community that have entered into this Apostolic agreement. It is not a small effect that has been produced by it. Objections have been made to it,—some practical, some theoretical ; many by the worldly and self-indulgent, some by the self-denying and devout. But allowing the utmost that should be allowed to such objections, it still remains to be considered, that it is not possible in this fallible condition of humanity, to devise any large action for the general good, against which, in some of its features, there will not lie plausible, and even real, ground of objection. The most unexceptionable and beneficent movements,—from which humanity and religion have gained most,—have had their attendant evils. We are not then to be deterred from this work, because imperfections can be pointed out ; but, observing how much has been already accomplished, and what is yet going on, we think the enterprise should be pressed forward without faltering ;—its doubtful tendencies watched and restrained, to be sure, but with no relaxation of its eagerness or strength,—not doubting that while man does his duty, and society is thereby filled with blessings, it will be safe to leave to the mercy and remedy of Divine Providence, the unavoidable imperfections of human agency that accompany it.

If we ever could have doubted the rectitude and expediency of the course which has been pursued, we could doubt no longer, when we saw it followed,—after twenty years of anxious experiment,—followed and crowned by a result which had not been anticipated ; and which we cannot look at without a strange feeling that we behold the prospering hand of God. For a quarter of a century various and persevering measures had been pursued, until the community was penetrated throughout with information and excitement on the subject. And now, at last,—as if the harvest of that long seed-time and laborious husbandry,—there has arisen one of the most astonishing movements of which history gives account ;—so remarkable in its origin, so rapid in its extension, so triumphant in its success, that I say again, we cannot refuse to acknowledge in it the special intervention of Providence, if Providence ever acts in the affairs of men. Think of the revolution which has taken place in Ireland ; which promises to convert that lost people into

a temperate nation. What could have been deemed more improbable than that? And yet, behold, a greater wonder is here! An unprecedented effort at self-reform has burst forth from the very bosoms of the wretched victims of this evil,—the abandoned, the despaired of, the forsaken,—for whom men had no hope, and fancied that God had no mercy;—those lost wretches themselves, from the depths of their own desperate debasement, have called up their manliness and stood forth, emancipated, disenthralled,—the preachers of that temperance they had so long despised. It was like a resurrection from the grave. It was as if the tomb had spoken. No wonder that attention was arrested. No wonder that the voice of hope echoed over the land, and a thrill of admiration and gratitude passed from city to city, and from border to border. And now, within less than twelve short months,—not a few only,—not a few hundreds,—but thousands and thousands of helpless creatures,—have been redeemed; from outcasts have become blessings, from burdens are helpers, from the shame have come to be the joy of heart-broken friends. This is the Lord's doing, and it is marvellous in our eyes! It is going on; and say what we may—what need not be denied—of some doubtful procedures, of some unwise speeches, of some injudicious measures, of some men apparently rescued who have sunk back; still there remains ample room to believe the reform so far complete, that the next generation will know almost nothing of the curse that burdened the past.

In the midst of this movement, my friends, we are living; we witness its agitation on every side. What are we to do? At a time when a momentous moral reform is going on about us, which involves the happiness of multitudes, and an immense gain to the public prosperity and character—are we to sit still, and let it all pass by, or are we in some way to be concerned in it?

It would be difficult to show cause why we should feel less interested in it than other portions of society. We have a common stake with other citizens in the prosperity and virtue of the community. We have a common interest with other human beings in the honour and happiness of humanity. We, no less than they, are linked in with those who have been and may be ruined, and who may yet be saved or lost. For the present, it is true, we

are sitting apart from them, in the retreat of these quiet shades; yet we are bone of their bone, flesh of their flesh, and in a very few months the youngest of you will be in the midst of them, striving hand to hand with them in all the cares of life: priding yourselves, perhaps, on the superiority of your education, and your greater consequent capacity for action and influence. Surely, then, there can be no good reason why you should have less interest in these important measures than your brethren abroad.

For, consider what those measures are. They are, briefly, the absolute prohibition of all intoxicating drink—the tempted are to bind themselves to it by a solemn pledge; and all others, as far as possible, are to join them by entering into the same obligation, whether personally tempted and in danger, or not. By these means it is hoped to bring on the time when the use of these dangerous luxuries, having been by all men expressly abjured, shall become unknown; and future generations be without peril from them, because without temptation.

The plan is a perfect one. If it can be carried through, a change will be produced in the state of society, the worth of which, whether calculated in happiness, or in virtue, or in gold, cannot be estimated. Some men smile at such expressions as extravagant. But I never knew one to do so, who was tolerably acquainted with the subject.

And what is to hinder the plan from being carried fully into effect? But one thing; the refusal of the people to join in bringing it about. To do it perfectly, requires a universal agreement; just so far as men refuse to join the agreement, just so far they hinder the blessing. Now, undoubtedly many will refuse; and, therefore the absolute extinction of the evil is not to be expected. For one cause or another, satisfactory to themselves, they stand by, and stir not a finger in aid of the work; sometimes assigning conscientious and religious reasons—sometimes silent in contempt or indifference—sometimes seeking to check and thwart the movement by cold sneers, by small wit, and by intimidating example. They are able to succeed so far as to prevent the extinction of the deplorable evil. We must make up our minds to it. We must say, with our Saviour, "It must needs be that offences come;" and we must add with him, "Alas for that man through whom the offence cometh."

But let others do as they may; is there any good reason why *you* should not countenance and abet a cause like this? The same reasons which decide other persons in the community should affect you. If your brothers and companions in other walks of life have good reason to be concerned, your being differently situated does not destroy the force of the reason. If they can manifest that concern, without interference with their stated duties, you can do the same. If the young men of the Republic, elsewhere, are making it a part of their patriotism, there can be no good reason why the young men of a higher education should regard it with apathy. Indeed, why must it not be a reproach to them, if found holding back? if, while the young men, who enter the service of society from the work-bench, the plough, and the counting-room, carry into affairs a habit of rigid self-denial, those from our colleges are distinguished for adhering to the self-indulgence which others have abandoned? If the country is to be a gainer by this extraordinary movement; if the fountains of wretchedness and crime are to be in a manner dried up; if happiness, virtue, and prosperity are to be indefinitely increased; if the good and wise are not altogether lunatic in their congratulations, and the community and the Church stark mad in their expressions of gratitude to these recent benefactors; then, surely, it is becoming that the educated classes should not be found recreant: it must not be that they, entitled to a place among the leaders, who always have been, and always must be, treated with a certain deference, as lights of the social order; it must not be that they forfeit what belongs to them, by backwardness to aid the improvement on which the community prides itself.

But there are other considerations. Painful as it may be to say it, it is yet true, as we are all aware, that there are peculiar exposures in the life you are leading here. Separated from home, absent from the society of the domestic circle, and the occupations which there satisfy the mind and heart, young men are thrown together here in a situation somewhat unnatural. They must compensate, among one another, for the want of what they have left behind. They must contrive such substitutes as they can, for the companions and enjoyments which nature provides; and, in doing this, amid the chances of accidental com-

panionship, in the thoughtlessness of inexperience, in the overflow of social gaiety, in the excitement of numbers, festivity, and song, what wonder that some are beguiled! that the unwary are entrapped and the pure overwhelmed! It is not necessary to seek any statistical comparison with young men in other walks of life; without such comparison the roll of names is melancholy enough. One's heart aches, who can look back a quarter of a century, at calling up the images of promising boys and gifted men, whose beauty and promise have been blighted by this terrible curse. Shall I tell you how many of my classmates and contemporaries learned here to brave the wine cup, and have perished by intemperance?—one of them under circumstances so appalling, after so protected a childhood, that one would think it lawful, not only to bind the inexperienced by a pledge, but in fetters of iron, rather than expose him to the slightest hazard of so fearful a catastrophe. If that case could be brought before you, in all its sad and loathsome details—and you could be assured that there was now sitting among you *one* who was destined to pass through the same abandonment, to the same end—you should not be told who, you should only know it to be one whom you daily meet and welcome, who has father and mother now sitting at home talking of him, planning for him; and sisters, whose own sweet hands, at nightly toil, provide for his support and comfort here: and it should be told to you, that he, meantime, unwarily beginning here, shall go on, step by step, to the extremity of that deep damnation. Suppose that all this were revealed to you—I believe that you would rise up as one man, and pledge yourselves with an oath to taste only water while life remains, that so he might be delivered. I can fancy that I already see you, with glistening eyes, offer yourselves to the act.

Would you do this for that one? And do you not know that there are sitting on those seats—if we may judge the future by the past—in all human probability more than one—more than two—more than five—upon whom that sad fate will fall? You could hardly be more certain of it, if an angel told you from heaven. But you can save them. Their fate is in your hands. You have but to rise up, as others around you are doing, and forswear the ruinous indulgence; and you thereby save

them, beyond all peradventure, from the threatening ruin.

Will you do this? Will you not, in the spirit of the Apostle, take up his magnanimous resolution, and abide by it steadfastly to the end? MY LIBERTY SHALL NEVER BE A STUMBLINGBLOCK IN A BROTHER'S WAY. IF ANY INDULGENCE OF MINE WOULD LEAD A BROTHER TO OFFEND, I WILL TASTE IT NO MORE WHILE THE WORLD STANDS, LEST I CAUSE A BROTHER TO OFFEND.

THE TOTAL ABSTINENCE REFORMATION.

To the Editor of the Bible Christian.

34, Eccles-st. Dublin, 6th August, 1842.

MY DEAR SIR,—The appearance of a new advocate of the happiness-diffusing principles of Tee-totalism in the pages of the last number of the Bible Christian, and that advocate our respected friend the Rev. C. J. M'Alester, was cause of great pleasure to me; indeed, I may almost say, it afforded me delight; for I feel an increasing interest in the progress of this reformation, and I am more and more anxious to see Unitarians prominent and active supporters of so glorious a cause, which is now shedding its light and its beauty over our beloved country with a vivifying effect so apparent, that none can avoid acknowledging its power to do good, and that it has already done good to an incalculable amount. We cannot estimate the happiness it has been the means of conferring on thousands of families, who had been heretofore rendered miserable by the use of intoxicating drinks.

Mr. M'Alester's adhesion to the cause of Tee-totalism is another pleasing proof of the value of actual enrolment in our ranks. He has not told you of his success in the promotion of the cause; but it is right that your readers should be made acquainted with the results of his labours in this great work. He commenced the advocacy of the cause on the first Sunday in January last, and the society in his district now numbers several hundred individuals, among whom are to be found some of the most estimable men and women in his neighbourhood. He mentions the name of Mr. A. H. Halliday as one of them—"the High Sheriff of the county of Antrim, and one of the most

talented and philosophic gentlemen of the county;" and he adds:—"Our members are however chiefly made up of the lower classes, though we have a good sprinkling of intelligence and respectability in both sexes." In another letter he says—"But the number of our members does not give you a true idea of our progress; among those who have joined us are men (and women too) who had been for years addicted to intemperance—who were thought, and thought themselves irreclaimable, yet now they have shaken off their fetters, and their emancipation has been most effectual in drawing attention to our principles, and gaining us so many adherents." Here we witness nothing of an excited enthusiasm or superstitious affection or reverence for *Father Matthew*, which our opponents so often tell us are the only reasons of the success of our cause. It is simple truth acting on the hearts of the people, and conveyed to them by individuals in whose good intentions they can confide, that does the work. I must give you one more delightful extract from Mr. M'Alester's letters; I hope it will make its way into many hearts, and induce many other clergymen to pursue a course so abounding in best rewards for their labours. He says—"Some of the most delightful visits it has ever been my privilege as a minister to make, have been recently to families who have adopted the Total Abstinence principles: the appearance of comfort and happiness in their houses, and of peace and contentment in their countenances, have far, far more than rewarded me for the little labour I have incurred in advocating Tee-totalism. What has been done is, I hope and believe, only the first-fruits of the harvest yet to be reaped in this district." To these cheering evidences of success I would add a few others, which, I think, cannot be otherwise than pleasing to such of your readers as take an interest in the social and moral improvement of their species, and I hope the number of such among them is not small.

In the Waterford report of the Temperance Society there, drawn up by Mr. Murphy, in a plain and simple, and apparently most truthful manner, it is stated, that there is in the houses of the poor of that city, furniture and clothing to at least the value of one hundred thousand pounds, over and above what they possessed two years ago; besides a considerable addition to the lodgments in

the Savings' Bank. A gentleman of the highest respectability who resides in Birmingham, told me lately, that he had just come from Limerick, which city he had visited after an absence of about three years, and that he thought on his return home, his friends could hardly credit his account of the improvement of the people there within that period of time. He went into many houses in the poorest part of the old town of Limerick, and was astonished to find in them evidence of comfort which he had no expectation to meet with. In each he saw a dresser of handsome earthen-ware, a bedstead and bedding, a table and chairs, &c. All this he attributed, and with good reason too, to Tee-totalism. An intelligent cooper of this city told me, a few weeks ago, that he became a Tee-totaller about four years ago; he had been in the habit of drinking his earnings, and was not at that time worth ten shillings; he now has property of the value of more than four hundred pounds, none of which would he possess if he had not taken the Pledge. A shoemaker informed me that he and his wife lately calculated how much money they expended on clothing and furniture the last two years, and which they would not have done but for Tee-totalism; it amounts to the sum of thirty-three pounds. These are a few of the blessings resulting from the spread of those principles which I now advocate, and which I call on *all* to practise, if they would promote happiness and virtue over the land. What is it that prevents *all* from joining our peaceful ranks? Is it not a weak conformity with the foolish, and still, too often wicked drinking customs of society? Experience in all ages, and in all countries in which the practice prevails, proves, that the use of intoxicating drinks creates drunkenness, and all the crimes which flow from that prolific source of crime, and misery, and deepest human degradation; and it proves that all the preaching of all the clergy, and all the moralists who have exclaimed against the practice for ages, had not the effect of stemming the desolating torrent which was rapidly assuming an overwhelming force, that seemed ready to overturn the institutions of civilized life, when Tee-totalism stepped in to arrest its progress. Science proves that all intoxicating drinks contain a poison which is *always injurious to persons in health,—a poison which is indestructible by the*

process of digestion, and therefore never convertible into nutriment for the body,—a poison which no animal but man will touch, instinct loathes it, habit alone makes it tolerable. For all these reasons is it not a shame for men to use it, and by using it, continue to afflict themselves and their fellows with woes innumerable? Many say they will not pledge themselves to total abstinence, because they can control their appetite and that it is an evidence of weakness for men to come to a resolution not to use anything to excess. I would ask all persons who use intoxicating drinks in a way which they deem moderate, and which moderation they are confident they have strength of mind not to overstep, whether their escape from drunkenness, when they do escape, is not rather to be attributed to some good fortune which keeps them out of the way of *great temptation*, than to any ability they have to resist temptation? Do they not behold, all around them, evidence of the destroying influence of our drinking customs? men, and women too, of high attainments, and great powers of mind, are prostrated by the insidious approaches of this enemy of all that is good, and all that is noble, and all that is virtuous. Tee-totalism is the only cure which has yet been discovered to put an end to this evil, and it is an effectual cure. Its advocates do not pretend that it will banish all evil from the world—Christianity alone can effect that glorious work;—but God calls on all his intelligent creatures to employ the reasoning faculties with which he has gifted them, to enable them to find out his laws, and to act in accordance with these laws, if they would be healthy or happy in this life, or be prepared to enjoy a high degree of felicity in a life to come. I am bold to say that no good argument can be used against the practice of Tee-totalism; it is conducive to health, it is conducive to virtue, and, if adopted with a view to assist in carrying on man's progress towards the attainment of the other graces of Christianity, it must succeed, for God will, I doubt not, continue to bless all such efforts to improve our fellow-men. If drunkenness be an evil,—if *alcohol* be the poison in all intoxicating drinks which produces that evil,—if it be the duty of all men to assist in getting rid of that evil by the best and most efficacious means, I again and again call on all your readers to become

Tee-totallers. It is a certain remedy; it will improve the health, and the wealth, and the happiness of the whole human family; its honest and simple adoption and practice, are unalloyed by any mixture of evil; it breathes good will to man, and a sincere desire to spread abroad that peace which Christianity offers to the human race.

I fear, my dear Sir, that I have trespassed too much on your kindness with this long letter. My pen has run on almost unconsciously. I meant to have called the attention of your readers to some interesting Temperance matter in the last number of the *Pioneer*, but I must forbear. I shall conclude by again expressing my anxious desire that many, many Unitarians, both clergymen and laymen, may soon follow the good example set them by my respected friend Mr. M'Alester. Let us prove our faith by our works. When I think of the untiring labours of that good man Father Matthew, I am ashamed of the little that we are doing to prove that we are equally zealous in the cause of our Master,—of him who went about doing good to the bodies and the souls of men, and who left us an example that we should follow his steps.

I am, dear Sir, very sincerely yours,

JAMES HAUGHTON.

MOSES.—No. II.

THE FUGITIVE.

“But Moses fled from the face of Pharaoh, and dwelt in the land of Midian, and he sat down by a well.”—EXODUS ii. 15.

The dark oppressor in his gloomy pride
 The suffering Hebrew scornful turns to chide,
 With threat'ning looks and arm of skill and pow'r,
 He sought to slay him in that vengeful hour;
 When ONE appears, arrayed in lordly guise,
 Whose generous spirit flashes from his eyes.
 Promptly he rushes on the angry foe,
 And pow'r unerring deals the deadly blow.
 The champion lays his victim in the sand,
 And homeward speeds him from that fatal strand.—
 Again, two Hebrews meet in mortal strife,
 Brethren in woe, they seek each other's life;
 Behold, the champion of the right draws near—
 “Does brother strive,” he said, “with brother here?
 Forbear!”—and with a brother's tone he spake—
 But passion yieldeth not for love's sweet sake;

Against their friend now hot their anger grew,
 "Wilt thou slay us, who the Egyptian slew?"—
 Alarmed he heard their bitter taunt that day,
 Far from his royal home he fled away,
 From Egypt's beauty—pride—and kingly state—
 Behold him outcast—exiled—desolate.

At sunset, when the softening shade
 Of glory lingers o'er the hill,
 When flocks are stirring in the glade,
 And seek the cool, refreshing rill;
 'Twas then that Jethro's daughters came,
 Their father's num'rous flocks to guide;
 Ungentle shepherds rudely blame,
 And roughly thrust their claims aside.
 What traveller sitteth by the well,
 Whose weary limbs repose in peace?
 For see—these strifes his soul compel
 To bid th' uncourteous wrangling cease.
 Is it not he whose skilful arm of might
 Is ever found defender of the right?
 Man of the righteous cause! no more
 Is hate thy recompense for love;
 Thy guardian God thou shalt adore,
 Who—watching from his courts above—
 New friends and peaceful home for thee prepared,
 Where grateful hearts each cherished blessing shared!

Hail! thou who hearkened to the still, small voice,
 That pleaded with thy soul—who made thy choice
 To suffer with believers in their need,
 As true descendant of the holy seed!
 Nor, with a haughty, vain, corrupted heart,
 Became a tool of kings—a thing of art—
 A poor dependant on a great man's nod,
 Reckless defender of his idol god!
 In courts ashamed to own thy birth, or claim
 The promised blessing thro' the patriarch's name.
 Thou, who wast learned in all Egyptian lore,
 Turned not aside—but loved thy God the more.
 From him now flows thy peace—rejoice awhile;
 But let not present bliss thy soul beguile.
 The glitter of a court well didst thou shun,
 Think not in doing this, that all is done;
 Wisdom and meditation shall impart
 A purifying grace to bless thine heart!
 For leisure is a blessing, kindly giv'n,
 As other blessings are—a gift from Heav'n.
 The Lord hath work for thee—not yet begun
 The active line of duty thou must run.
 Days of keen anguish and unselfish thought,
 By cares afflicted, and with dangers fraught!

He who will not forsake thee on thy way,
 Shields with his presence through the burning day!
 And darkness glows with flame when God is near,
 So shalt thou walk by faith while wand'ring here.
 The time is coming, when thy brethren's woe
 Shall claim the arm that once destroyed the foe.
 Honour is bought with pain, and virtue's prize
 Still through the thorny path of duty lies.
 The wise inherit glory—so shall be
 MOSES, thou man of God, a crown prepared for thee!

Dublin.

M. B.

INTELLIGENCE.

LADY HEWLEY'S CHARITY.

Shore and others v. Wilson and others.

HOUSE OF LORDS.

Friday, August 5.

JUDGMENT was given in this important cause, more particularly important as regards the Unitarians and Independents, with other Dissenters. The case occupied so long a time in the Court of Chancery—first, before the Vice-Chancellor; and secondly, before the Lord Chancellor, on appeal from a decree of his Honour—that it is familiarly known, no doubt, to our readers. Nevertheless, it will be better to give an epitome of the main facts and circumstances, in order that they may be distinctly seen, the more especially, as they were pointed out in the course of the judgment given by Lord Cottenham.

Lady Hewley, widow of Sir John Hewley, who represented the city of York, in Parliament, towards the close of the reign of Charles II., a short time before her death, becoming desirous of devoting the principal part of her property for the purpose of encouraging the preaching of Christ's Gospel, by Dissenting Preachers, by her and others at that period designated "Godly Preachers," executed two trust deeds dated Jan. 13, 1704, and April 26, 1707, conveying to seven trustees, the manors of Kelling-hall, and Brey-croft, and Haya-park, with other lands in the County of York, for the purpose of providing for poor and godly Preachers, for the time being, and poor and godly widows, and for educating young men designed for the Ministry, not exceeding in number at one time more than five such men, and for the purpose of supporting an alms-house which she had built. At the time of her decease, Dr. Coulton was officiating clergyman at St. Saviour's Meeting-house, which she had endowed, she being, at the time, in the eighty-third year of her age. New trustees, as the old ones died, were appointed, and in the year 1755, on a new appointment of three, the Rev. Newcome Cappe was chosen to officiate as assistant to the Rev. Mr. Hotham, who had become feeble, through age. The first introduction of Unitarianism into the Chapel is attributed to Mr. Cappe, and, on his death, the Rev. C. Wellbeloved, a decided

Unitarian, succeeded. After the lapse of some years, almost all the Trustees became Unitarians, the newly-appointed Trustees being generally selected from that sect of Dissenters: yet it appears in evidence, that by far the greater portion of the funds at the disposal of the Trustees, was dispensed to persons of orthodox belief: only 38 preachers out of 237 who partook of the benefit of the charity, in the year 1829, which was the last distribution before the Information was filed, having been Unitarians. When the Commissioners appointed by Parliament, for inquiring into, and correcting the abuses of, funds and estates, settled for charitable uses, visited York in 1826, a formal complaint was made against the application of the funds to the spreading and maintaining the Unitarian doctrine, which ultimately led to the information being filed in the Court of Chancery, and the consequent proceedings in that court, which occupied not only days, but weeks. When the case reached the House of Lords, it was deemed of so much importance, that the learned Judges were called in to give their assistance in bringing the House to a sound conclusion; and, after it had been argued, certain questions as to the construction to be put upon the two deeds above-named, and whether the extrinsic evidence adduced in the cause was admissible, for the purpose of determining who were entitled under the terms "Godly Preachers of Christ's holy Gospel" to the benefit of the charity, and whether, under the construction of the deeds, ministers or preachers of what is called Unitarian belief and doctrine are excluded. This was the substance of the six questions put to the Judges on the 25th of June, 1839, when the cause was argued. On the 10th of May last, their Lordships attended, and entered into most elaborate arguments in the opinions they expressed.

Chief Justice TINDAL, speaking on these questions, the construction of the deeds, whether or not they were friendly to the Unitarian doctrine, or whether persons professing that belief, could have the benefit of the fund, said:—"The opinion at which I have arrived, founded upon that which appears to me to be the true principle of construction of those deeds, is, that ministers, and preachers of what is commonly called Unitarian belief and doctrine, and their widows, and members of the congregations, and persons of that belief and doctrine, are excluded from being the objects of the charities of both those deeds. First, taking the deed of 1704 by itself, I think the objects of it are limited to the ministers and others of the several bodies of Protestant Dissenters from the Established Church, which were generally known, established, and tolerated, at the time the deed took effect; and I am unable to find any proof, from any authentic source, that the Unitarians did form, in fact, at that time, a body or a class of Protestant Dissenters, known and established in the kingdom. On the contrary, so far as can be inferred from the evidence produced, or any other evidence, of an historical nature, the Unitarians, as a body of persons of known religious tenets in England, were unknown until a period much later than the execution of either of the deeds in question; but, further, so far were the persons who preached Unitarian doctrines from forming a religious body, then known and acknowledged in the kingdom, that, at the time of the execution of these very

deeds, such persons could not avail themselves of the benefit of the Toleration Act, 1 William and Mary, cap. 18, on the ground of their being persons who denied the doctrine of the Trinity; and, under the statute 9 and 10 William III. cap. 32, were at that time, liable to certain penalties and disabilities, if, by writing or teaching, they denied the doctrine of the Trinity. When, therefore, in the deed of 1704, provision is made for the 'godly preachers of Christ's holy Gospel,' I think the answer to your Lordships' fourth question (viz. whether persons entertaining Unitarian belief are excluded from being objects of the charities of that deed?) must be in the affirmative—first, because there were existing at the time certain Protestant Dissenters, well known and ascertained, who preached doctrines which had been generally understood and believed in all ages of the Church, and were also generally acknowledged at the time of the execution of the deed of 1704, to be the holy Gospel of Christ, of which bodies the Unitarians did not at that time constitute one; and as the deed was so framed, that the trusts were to take immediate effect and operation, it must be held to apply to the preachers and others of such bodies only which did then actually exist, and at that time answer the description in the deed—and secondly, because the deed describes the persons whom we are to take to be the Preachers of the Holy Gospel of Christ, and it is undeniable, that at the time of the execution of the deed, both the Church of England, as by law established, and all the known classes or bodies into which the Protestant Dissenters were divided, held the doctrine of the Trinity to be a fundamental part of their faith—that is, of the Holy Gospel of Christ; and that at the time of the execution of the deed, the Legislature also considered the belief in the doctrine of the Trinity as essential to the description of a Preacher of Christ's Holy Gospel, punishing those who preached doctrines which denied it."

Mr. Baron PARK, in reference to one of the same points, observed,—“I am of opinion that Unitarians, who do not conscientiously believe the doctrines in the Creed, and Edward Bowles's Catechism, are excluded from the benefit of the charities of the deed of 1707; and I collect, from the answers and evidence in the case, that the generality of that body do not believe in the doctrine of original sin and the atonement, in the sense in which those terms are used in that catechism, and therefore are not proper objects of this branch of the charity.” The Learned Judge, in another place, said, “the poor persons who are to be admitted into the almshouse are clearly defined by the terms of the deed of 1707, and the rules made by Lady Hewley, pursuant thereto. They must be Protestant; they must be able to repeat the Lord's Prayer, Creed, Ten Commandments, and Bowles's Catechism, and they must, of course, believe in the doctrines contained in the Creed and Catechism. If they are Protestants, though they may be of the Church of England, who do conscientiously believe in those doctrines, they are admissible; if they do not, they are incapable of partaking of this branch of the charity.”

Upon the same question, Mr. Baron GURNEY was of opinion, “that persons of Unitarian belief and doctrine are excluded from being objects of the charities of those deeds. The rules and regu-

lations established by Lady Hewley require, that the alms-people shall be able to repeat by heart (which I understand to mean, to repeat believingly) the Lord's Prayer, the Commandments, the Creed, and Bowles's Catechism. Bowles's Catechism is inconsistent with the belief and doctrine of the Unitarians."

Mr. Justice WILLIAMS, on the same point, observes—"Understanding, as I do, the language of the foundation deed, and the belief and doctrine which I collect to be attributed to Unitarians (though upon this, not being in any degree a legal question, I speak with great uncertainty), I think they are excluded from being objects of the charities of the deed."

Mr. Justice COLERIDGE said, "If I look to the words of the deeds, and consider them with reference to the history of the times, as to the then state of what is commonly called Unitarianism, I see in the former clear indications of an intention to provide for poor and godly members of a body, Preachers to Congregations, a succession contemplated in a ministry then in being, education provided for those who were to come into it; but history discloses that none of those circumstances were then applicable to this sect."

"When I find, that the denial of the doctrine of the Trinity and the Atonement, formed the distinguishing feature of the Unitarians' faith," observes Mr. Justice ERSKINE, "and that those who at the time professed it were but few, that they rejected as unscriptural, doctrines, which all other Christians had held to be essential articles of the Christian faith; and that the name of Unitarian had been assumed to distinguish them from the rest of the Christian world, as paying supreme worship to God the Father only; and, when I find, that, at the date of Lady Hewley's deed, those who denied the Trinity were, by the Legislature, denounced as guilty of blasphemy; I cannot come to any other conclusion than that Lady Hewley did not intend to include them under the description of 'Preachers of Christ's holy Gospel,' and, consequently, not under the other descriptions in the deed either of 1704 or 1707; but that the phrase 'Preachers of Christ's holy Gospel,' was selected for the purpose of excluding all who preached such doctrines."

Mr. Justice MAULE was the only Judge who entertained a different view from the Learned Judges, upon this part of the case, he being "of opinion, that the ministers and preachers, widows, members of congregations, and persons mentioned in the questions, were not excluded from being the object of the charities."

With respect to the admission of the extrinsic evidence, for the purpose of determining who were entitled, under the terms, to the benefit of the charity, their Lordships thought, that much of it was clearly admissible, but that other portions were not. That, however, did not influence them in their opinions.

Lord COTTENHAM said, the opinions of the Learned Judges had so far exhausted the subject, that he should not think it necessary to go into the question at any length. A very large mass of evidence was given in the Court of Chancery, as to what was the intention of Lady Hewley. The Judges were not, on that point, unanimous; but still there was enough to warrant the conclusion, that the decree of the Court below, was a sound one, and ought to be affirmed.* As regarded the main question, all of them, except

one, considered that it was right. He trusted that the funds would be administered in future, in conformity with the decision of the House. No blame whatever was attached to the trustees. This he begged distinctly to state; and in conclusion, recommended the House to affirm the decree of the Court below—and he saw no grounds for deviating from the usual course in such cases—with costs.

Lord BROUGHAM said, he entirely agreed with his noble and learned friend, that the appeal ought to be dismissed, and with costs. The case was before him in the Court of Chancery, and he heard the whole of it there, except the reply, not possessing the Great Seal when the reply was made. No opinion was then given by him, nor indeed, was any opinion come to, in the absence of the reply, which was heard by his noble and learned friend who had succeeded him (Lord Lyndhurst), and whose judgment it was now proposed to affirm. The opinions of the Learned Judges had, undoubtedly, been of very great use to their lordships, in assisting them in the question and whose opinions were six, out of seven, favourable to the decree of the Court below.

Lord CAMPBELL,—My Lords, having argued this case as counsel at your lordships' bar, I abstain from giving any opinion upon it.

The question was then put and agreed to, affirming the decree of the Court below, with costs.

NORTH-EASTERN UNITARIAN ASSOCIATION.

The Anniversary of this Association, comprising the congregations of Boston, Lynn, Fleet, Long-Sutton, and Wisbeach, was held this summer at Lynn, on Wednesday and Thursday, the 6th and 7th of July. Although the attendance from other congregations was small, owing to their scattered position in the eastern counties, and to accidental circumstances, yet the number of friends who attended the various meetings, was not less than upon former occasions. The services upon Wednesday evening were conducted by the Rev. W. Selby of Hapton, and those on the morning and evening of Thursday, by the Rev. J. Crompton of Norwich. The beautiful and instructive discourses delivered on this occasion, breathing, as they did, the pure spirit of Christianity, and prophetic of its progress, were listened to with unmixed attention and delight, by a numerous, devout, and intelligent audience. At two o'clock on Thursday between seventy and eighty of the friends of the association sat down to an excellent cold dinner in the large room of "The Duke's Head;" Edward Taylor, Esq., Gresham Professor of music, in the Chair. After dinner, Mr. Taylor proceeded to introduce a number of appropriate toasts and sentiments, and we are only sorry that means were not taken in proper time to furnish a more ample report of the liberal, enlightened, and truly Christian remarks that were delivered on this occasion. The first toast was "The Queen," which was received with marked approbation. "Civil and religious liberty all over the world" was responded to in an able and energetic speech, by the Rev. J. Cooper of Long Sutton. The chairman having adverted to the

invasion upon their rights and properties, with which Unitarian congregations are, in some districts, at present threatened, offered as an instance of praiseworthy integrity the example of the 2,000 clergymen who, in times past, resigned their emoluments in the church, that they might adhere to principle, proposed "The memory of the 2,000." Thanks to the preachers were then voted, and acknowledged by those gentlemen.

As it has always been the custom in this Association to invite the ladies to be present at the social meetings, the chairman, after alluding to the propriety and advantage of the custom, proposed due thanks to the ladies who had honoured the meeting with their presence, to which, at their request, Mr. Selby appropriately responded. "The North-Eastern Association" was replied to by the Rev. J. Malcolm of Boston, who reported the various exertions that had been made during the last year, by public lectures, tracts, Sunday schools, &c. for extending the principles and interests of the Association. The Rev. Mr. Knott of Bury St. Edmunds, in an eloquent address, responded to the sentiment of "The Education of the People;" and the Rev. J. M'Dowell of Lynn, in returning thanks for "Our Brethren in Ireland," gave an interesting account of the condition and prospects of Unitarian Christianity in the sister island. After thanks had been voted to the chairman for his able and efficient services, the company separated, to meet again at 9 o'clock in the evening for supper; when a very interesting conversation arose regarding the most efficient means of establishing and supporting Tract Societies and Sunday Schools; in the course of which, accounts of past experience, and many valuable hints for the future, were called forth, which it is trusted will be productive of much advantage during the ensuing year. The evening of a truly pleasant day was closed by an animated account from Mr. Crompton, of the present state of religious opinions on the Continent of Europe, and in the United States of America; affording to every one who watches "the signs of the times" the pleasing reflection, that mental freedom is extensively prized, and that its concomitants, enlightenment and peace, are advancing.

JAMES MALCOLM, *Secretary.*

PRESBYTERIAN MARRIAGES IN IRELAND.

HOUSE OF LORDS.

Monday, August 8, 1842.

The LORD CHANCELLOR laid before the House the report of the committee on the state of the marriage law in Ireland. The committee proceeded to examine witnesses; but in the course of their proceedings they were informed that proceedings had taken place in Ireland, and that a special verdict had in one case been returned, in order that the question should be argued before the Queen's Bench, the decision in which court would be reviewed in all probability by a writ of error before their Lordships. The judges had been summoned, in order that their Lordships should have the

advantage of their advice and assistance in considering the question of the marriage law, and laying the foundation of future legislation, if future legislation should be deemed necessary. That course had been acted on up to a certain point; but he had found it impossible to have the writ of error decided before their Lordships before the judges went circuit. It was impossible to come to a decision in the present Session of Parliament. In the mean time great inconvenience arose from the present state of the law; men were deserting their wives in great numbers, and an immediate remedy was necessary to check the evil. This matter being brought before the committee, they came to the decision that the Bill which had been referred to the committee, should be passed into a law for the purpose of legalizing the marriages which had already taken place. Some amendments were suggested in the Bill as originally framed, and he gave notice that he should move its committal the following day.

LORD CAMPBELL said that he had presented a vast number of petitions from the Presbyterians of Ireland against this Bill, unanimously expressing their aversion to the Bill which had been sent up from the other House, on the ground that it was an enacting instead of a declaratory law. It assumed that those marriages were null and void, and that the parties so married (unless the marriages were confirmed by Act of Parliament) had lived in a state of concubinage, and that their issue were bastards. In India, America, and all our colonies, the validity of such marriages must be called in question. It was distinctly announced that no legislation should take place until the question was judicially determined. A solemn warning was given by his noble and learned friend (Lord Brougham) that marriages contracted pending the decision might be pronounced unlawful. He urged that the judges should be assembled, and the Session prolonged a few days, in order to decide so momentous a question as whether thousands, or hundreds of thousands of their countrymen were lawfully married. It has been said that in the present case there could not be a declaratory law, because the decisions in Ireland pronounced these marriages void. There was no necessity, however, of running counter to the decisions of the judges. A great majority of those decisions were in favour of the validity of such marriages. His Lordship then recounted a number of cases, and cited the opinions of all the high authorities. If ever there was a case for a declaratory act, this was that case.

LORD BROUGHAM said that it was a choice of evils and difficulties which was before them. The question was not, whether they should pass a declaratory or an enacting act. There existed circumstances which rendered the former course almost impossible at present, however practicable it might have been at a former stage of the proceedings. It had been decided by a majority of eight to two of the Irish judges that the marriages were illegal, and it would be adopting a very novel course to state, in the preamble of a declaratory act, that doubts had arisen as to whether the marriages in question were legal or not, when it had been declared by such a majority of the Irish judges that the marriages were clearly illegal. He believed that, under existing circumstances, when the question

was, whether they should have an enacting measure or no measure at all, the people would prefer the former alternative.

The LORD CHANCELLOR had introduced the measure before the House in consequence of the impossibility of finally deciding the question judicially this session. He had received a letter from the Rev. Dr. Montgomery stating the desirableness of an enactment of a retrospective character, wide enough to meet all the difficulties of the case. Their Lordships could not with propriety pass an act declaring that to be law which not only the Irish judges, but the Ecclesiastical Courts, had declared not to be law; and he would advise that the Bill before them should be passed as the least objectionable course, and the best mode of meeting the difficulties of the case.

The Marquis of CLANRICARDE wished to see some measure passed without delay, and that it had been found possible to have introduced a declaratory act for this purpose; for it was the opinion of the Irish people that the marriages were legal.

The Bill was read a second time, and ordered to be committed the following day.

Tuesday.

LORD LYNTHURST moved that this Bill be re-committed. He said he should move next Session the re-appointment of the committee on this subject, that the whole question might be investigated.

LORD BROUGHAM was anxious that the impression should not go abroad that this Bill had any effect in preventing Presbyterian Clergymen from celebrating these marriages. It merely declared the marriages which had already taken place valid.

LORD CAMPBELL—Mr. Henry and Dr. Montgomery were decidedly of opinion that they had a clear right to solemnize these marriages. This Bill threw a doubt on the subject by rendering such marriages legal only under the sanction of an Act of Parliament.

LORD BROUGHAM—The clergymen would act improperly if they solemnized these marriages after the decisions of the Courts in Ireland; but this Bill made no difference.

LORD COTTENHAM—This Bill was intended merely to cure an existing evil of great extent; as it appeared that many persons were breaking those marriages now. As soon as the legal question was decided next Session, these marriages must be declared good or bad by Parliament. If the former, then this Bill would be merely confirmed. If the latter, then he apprehended that the marriages legalized by this Act would still be pronounced good.

The Bill then went through committee, and has since passed into a law.

[The Bill which was the subject of this discussion has since passed both houses, and has obtained the Royal Assent. We shall give in our next number a copy of it in the form in which it was finally carried through Parliament: we have not room at present to point out some obvious defects and glaring inconsistencies which have struck the eyes of several attentive readers; and which we fear will cause the Act to be received with deep dissatisfaction by the Presbyterians of Ireland.]

THE INQUIRER NEWSPAPER.

A weekly paper under the above title, devoted, as its motto intimates, to "*Truth, Freedom, and Charity*," has lately made its appearance in London, and is known to be under such superintendence as gives warrant that it will be conducted in the genuine spirit of the motto which it has assumed. and with ability suitable to the importance of the cause which it advocates. Several numbers of the *Inquirer* are now before us; and we find in its columns an able and judicious summary of public events, with fair, enlightened, and liberal comment. We trust it will meet with general support, especially from the Unitarians, whose claims and rights it zealously defends, and whose feelings and sentiments it faithfully represents.

OBITUARY.

DIED—On Wednesday, the 13th of July, 1842, ROBERT M'GEE, Esq. M.D. of Belfast, aged 68 years. Throughout life, he was marked by an undeviating adherence to the course of probity, honour, and benevolence. His views were such as became the member of a liberal profession, enlightened and enlarged:—no man was ever inspired by a more ardent love of civil and religious liberty, or a more sincere desire to promote the good of his fellow creatures. Hence his co-operation could be depended on, in every plan to advance these great objects; and to secure them, he counted as nothing the sacrifice of his time, his interest, or his property. Although not called upon to act in a conspicuous or exalted station, yet his genuine and unobtrusive merit dignified the sphere in which he moved, and few have left behind them a memory more respected, or regrets for their loss more lasting and sincere.

Died—On Wednesday, August 3, 1842, JANE, widow of the late ROBERT CALLWELL, Esq. of Lismoine House, near Belfast, aged 64 years. Gifted with an excellent understanding and a well regulated mind, Mrs. Callwell discharged, in an exemplary manner, her duties as a wife, mother, and friend. Her sympathies for her fellow creatures were enlarged and active. In the offices and duties of devotion, she experienced a heartfelt delight; and was, throughout life, an ornament to the Christian profession, to which she consistently and conscientiously adhered. She had given much attention to the study of her religion, more especially in the pages of the Holy Scriptures; and was, on deliberate conviction, a decided and zealous Unitarian, though retaining her feelings of warm attachment to many beloved friends of widely different creeds.

THE
BIBLE CHRISTIAN.

(THIRD SERIES.)

No. X.

OCTOBER, 1842.

VOL. IV.

PRESBYTERIAN MARRIAGE ACT.

THE following is a copy of this Act in the form in which it finally obtained the Royal assent; but printed in such a manner as to show the alterations made in the Bill after it had passed the House of Commons. The words in *italics* were introduced, and those placed between [brackets] were omitted.

I. Whereas, marriages have, in divers instances, been had and *celebrated* [solemnized] in Ireland, by *Presbyterian and other* Protestant Dissenting Ministers or teachers, *or those who, at the time of such marriages, had been such,* between persons being of the same or different religious persuasions, [one a member of the United Church of England and Ireland, and the other a Protestant Dissenter,] and it is expedient to confirm such marriages; be it therefore enacted, by the Queen's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that all marriages heretofore had and *celebrated* [solemnized] in Ireland, by *Presbyterian or other* Protestant Dissenting Ministers or teachers, *or those who, at the time of such marriages, had been such* [between persons, being one a member of the United Church of England and Ireland and the other a Protestant Dissenter,] shall be, and shall be adjudged and taken to have been and to be, of the same force and effect *in law*, as if such marriages had been had and solemnized by Clergymen of the said United Church of England and Ireland, and of no other force nor effect whatsoever.

II. Provided always, and be it enacted, that nothing in this Act contained shall extend, or be construed to extend to, or to affect any marriage declared invalid by any Court of competent jurisdiction, before the passing of this Act, nor any marriage where either of the parties shall, at any time afterwards, during the life of the other party, have lawfully intermarried with any other person.

III. Provided further, and be it enacted, that nothing in this Act contained, shall extend, or be construed to extend to, or to affect any act done before the passing of this Act, under the authority of any Court, or in the administration of any personal estate or effects, or any prosecution which shall be depending at the time of the passing of this Act, or the execution of any will or testament, or the performance of any trust.

IV. And be it enacted, that this Act may be amended, altered, or repealed by any Act to be passed in this present Session of Parliament.

The original Bill contained a clause which has been entirely omitted in the Act as finally amended. It came in before the last clause, and was as follows. "Provided further, and be it enacted, that nothing in this Act contained shall in anywise affect any marriage had or solemnized in Ireland, except such as has been had or solemnized by and between such persons, and in such manner as is hereinbefore specified."

On this Act we beg leave to offer the following observations:—

1. There is a marked and studied diversity of phrase employed in speaking of the two classes of marriages; those performed by Presbyterian or other Dissenting Ministers or Teachers,—and those performed by Clergymen of the United Church of England and Ireland. The former are said to be "*celebrated*," the latter to be "*solemnized*." Nor is this a mere casual diversity; for in the original Bill, the same word *solemnized* was equally applied to both: in the progress of the measure through Parliament, the word *solemnized* was expunged in those passages where Presbyterian marriages are spoken of, and the word *celebrated* was introduced in its place; the original term being nevertheless retained in speaking of Episcopalian marriages. This deliberate variation of language puts us under the necessity of searching for a corresponding diversity of meaning; and, after careful, and, we hope, unprejudiced search, we can only attribute the variation of language to a desire and intention to put the marriages performed by Episcopalian clergymen *above* those performed by Presbyterian ministers, in some respect or other: and probably in this, that the ideas of sanctity and civil obligation are both meant to be connected with those which are said to be *solemnized*, and that of civil

obligation alone is associated with those which are *celebrated*. It must occur to every reader that this distinction must be exceedingly disagreeable to the Dissenting ministers, to all who have been married by them, and to their people generally; and if the Act was meant for an Act of grace, no such language should have been employed in it.

2. The Act is an *enacting*, not a *declaratory* law. The difference between an enactment and a declaration of the law is very obvious and intelligible. A declaratory act pronounces, by the authority of the legislature, that the law is and was as it is laid down in the Act of Parliament; an enactment professes to make a new law which did not exist before. A *Declaratory Act* makes no change in the law; it only exempts parties from the inconvenience to which they might be subjected, from any uncertainty or mistake as to what the law actually is; but an *Enactment* goes upon the idea, that the law as it stands, is not beneficial to the public, and that it is expedient to repeal, alter, or amend it. This distinction, in Acts of the British Parliament, is marked by the presence or absence of the words "*declared and*" before the word "*enacted*," immediately after the preamble. These words do not occur in the Act now under consideration. It is therefore an *enacting*, not a declaratory statute.

On this point of the case two observations occur, one relating to a matter of feeling, the other to a point of law.

The matter of feeling may be very easily understood. This Act professes to *enact*, that "all marriages heretofore had and celebrated in Ireland by Presbyterian, or other Protestant Dissenting ministers or teachers, &c. shall be, and shall be adjudged and taken to have been, of the same force and effect in law, as if they had been had and solemnized by clergymen of the United Church of England and Ireland." This form of the statute necessarily and clearly implies that such marriages *were not valid* before the passing of this Act, but are *made so by the Act itself*; else it would be no enactment. This Act, therefore, proclaims to thousands, and tens of thousands of men and women, who have been living, as they believed, and as all the world believed, in holy wedlock; to all persons who were married by Presbyterian ministers—no matter under what circumstances—that, until the passing of this Act,

they really were *not married at all*; but merely cohabiting in a connexion *which was illicit from the beginning*: it tells the children of all parents married by Dissenting ministers, that they are the offspring of persons, who, when they were born, were living in a state of concubinage; and it puts it in the power of any villain to fling these insults in the face of any individual so circumstanced—say of a virtuous Christian matron or her daughter—who may be the object of his malice. The insult is directly suggested by the law itself; which *enacts* that parties married by Dissenting ministers shall be taken to have been lawfully married, and, by this form of words, necessarily implies that until the passing of the statute, *they were not lawfully married*.

As a matter of mere feeling, it is unnecessary, and probably would be useless, to dwell on this point; for legislatures, in all ages and countries, have been too much in the habit of treating their dissenting brethren as impassive masses of matter, who have no right to any feelings at all, or at least have no claim to have their feelings regarded. But the alteration introduced into the state of the law, presents a graver subject for deliberation.

Let the reader look to the large and comprehensive terms employed in the first clause of the statute. It enacts that *all marriages* had and celebrated in Ireland by Presbyterian and other Dissenting ministers and teachers, shall be, and shall be adjudged and taken to have been and to be, valid in law. Now, as we have seen, this virtually declares, that all such marriages were heretofore invalid. Thus, this Act at once sets aside the principles of the common law, as expounded by Blackstone and other Text writers, who, almost without exception, declare that the common law of England recognizes marriage only as a civil contract, and that by the common law, unless repealed or altered by an express statute, a marriage celebrated before witnesses, by the parties solemnly taking each other for husband and wife, and agreeing to live together as such, would be a good and lawful marriage:—it repeals, or at least treats as obsolete, the express declaration of the statute 21 and 22 George III. chap. 25 (Irish), which pronounces, that all marriages, celebrated before Protestant Dissenting ministers, between parties being Protestant Dissenters, are good and valid marriages:

—and it repeals the 32 George III. chap. 21 (Irish), which distinctly authorizes Protestant Dissenting ministers to celebrate marriages between parties whereof one is a Roman Catholic and the other a Protestant Dissenter. The new Act virtually declares all these classes of marriages *to have been invalid*, although it requires that all such marriages, celebrated *previously to the passing of the Act*, shall be henceforth taken and adjudged to have been good.

But the evil done by this law in prospect is much greater than that done in retrospect. It appears to us, that by enacting, as a new principle, the validity of *all* past marriages celebrated by Dissenting ministers, it *may be construed* so as to deprive Dissenting ministers, for the time to come, of the right of celebrating marriage, in any case whatever, even between members of their own flocks. The process by which we arrive at this conclusion is very simple. This Act *makes* Presbyterian marriages, *already celebrated*, valid; therefore, they were not valid before it was passed. But it makes no provision whatever for the validity of similar marriages, now or hereafter to be celebrated. It therefore leaves them in the state in which it assumes the old marriages to have been; that is to say, *it leaves them invalid*. This reasoning may appear too sophistical to have weight; but we ask any man of common sense, who has given his attention to the subject, whether arguments equally fine drawn, or much more so, have not been propounded from the bar, yea, *and from the bench itself*—with all reverence be it spoken—during the recent discussions? For our own parts, after what we have witnessed, we confess that we tremble for the effect of such an argument poured from the lips of an acute, able, eloquent, resolute, and somewhat unscrupulous advocate, into the ears of a judge accustomed, perhaps, not to “*mince the matter*” when a case of civil or religious liberty comes before him. Nor can we rely too confidently, as our shield against this unfavourable presumption, on the general rule of law, that enlarging and enfranchising statutes, such as this professes to be, are to be construed *liberally*, so as to give their beneficent provisions the widest possible scope. This is the rule, but its application is every thing. Such general rules can only be admitted where the intention of the

legislature may appear doubtful; and we can conceive of a multitude of judges who could and would declare, with perfect truth, that in their minds, the case, as put above, admitted of *no doubt*. We do not think the argument sound which would raise, on the form of the Act now before us, a plea for depriving Presbyterian ministers in Ireland of the power of celebrating marriages altogether. We think that no impartial tribunal would hold a mere presumption of this kind to be sufficient to set aside two express Acts of Parliament; but we have seen much worse reasoning prevail in courts of justice: we fear there are men upon the bench who would be too well disposed to receive it favourably; and we shall feel that our privileges, in this respect, rest on a very insecure and uneasy foundation, until this Act be repealed, or so amended as to be in effect repealed.

There is another circumstance which tends to raise uneasy feelings of apprehension in our minds. The Act places on precisely the same footing, past marriages, celebrated by Presbyterian and other Dissenting ministers, and marriages celebrated “by those who, at the time of such marriages, *had been such* ;” that is, by suspended or degraded ministers; persons who had been in the ministry, but had ceased to be so before the marriages here spoken of were celebrated. These are commonly called *Couple-Beggars*, and are known to form a most pernicious class of persons—the pests of society in their respective neighbourhoods. Now, as it can hardly be assumed to have been the intention of the legislature to continue to these vile wretches, the license which they have hitherto taken, of marrying all who came before them for the purpose, and as no distinction is made between them and the regular ministers of congregations, it would really appear as if there had been some intention to throw some doubt upon the power of the whole body of Dissenting ministers—orderly and disorderly—to celebrate marriage for the future.

All these doubts have been started, and all this mischief has been created, by retaining in the amended Bill, the enacting form instead of the declaratory; and by substituting for the precise definition of particular parties, and a specified description of marriages, which the original Bill contained, the *awfully* comprehensive words “*all*

marriages heretofore had and celebrated in Ireland by Presbyterian, or other Protestant Dissenting ministers or teachers, or those who at the time of such marriages had been such." It is very probable that the suggestion of this change may have come from a quarter friendly to the Dissenters, and may have been prompted by a desire to carry the Act of indemnity for the past, as far and as wide as possible; but by whomsoever suggested, and with whatever motives, we feel bound to say, that it was rash and inconsiderate, and ought not to have been adopted without giving to the Dissenting Body an opportunity of considering its effects, and expressing their sentiments on the subject. That very latitude of phrase which, *in a Declaratory statute*, would have confirmed and extended the liberties of the Presbyterian Church, becomes, *in an Enacting one*, when it is passed without any prospective clause, the means of limiting and abridging them.

On the whole, we are far from thinking, that since the passing of this Act, Presbyterian ministers are altogether deprived of the power of celebrating marriage; but we should say less than we think, if we did not candidly declare, that the statute tends to throw some doubt upon the subject; and that every marriage so celebrated hereafter, while the law stands as it does at present, is liable to be called in question—may involve the parties or their posterity in litigation, trouble, and expense; and most cordially do we regret, that such an Act ever passed the Imperial Legislature. We have every hope, however, that the next Session of Parliament will usher in a more satisfactory and equitable measure. This has, indeed, been declared to be only a temporary Act, intended to prevent a present inconvenience.

3. The exceptions in the second clause, afford ground for very serious animadversion. It is provided that nothing in the Act shall extend to or affect "any marriage declared invalid by any court of competent jurisdiction, before the passing of this Act." Now here the Legislature would have done well to specify what courts are courts of competent jurisdiction. We believe the only *direct* method of trying the validity of a marriage, is by raising a suit for the jactitation of false, pretended, or imaginary nuptials, in the Ecclesiastical Court: that court will take the circumstances into consideration, and pro-

nounce, specifically, whether the man and woman whose case has been inquired into, are, or are not, husband and wife; and this is the only court in which such an issue can be tried. Is, then, the Ecclesiastical Court the only court of competent jurisdiction? But although the other courts of law have no powers to try the validity of marriage directly, cases are perpetually occurring, both civil and criminal, in which the validity or invalidity of alleged marriages becomes a most important collateral issue; and such courts are in the constant habit of deciding upon the guilt or innocence of persons tried for particular offences, and upon the right to the possession of property, according to the view which the presiding judge, or the jury, may take of the validity of marriages. Are all these courts to be understood as courts of competent jurisdiction? By the Irish Poor Law Act (1 and 2 Vic. c. 56, sec. 59), one Justice of the Peace at Petty Sessions, in open court, is authorised to commit to prison and hard labour, for three calendar months, any person deserting his wife, so that she become chargeable. This assumes that the validity of the marriage is established. Is this a court of competent jurisdiction, in the scope and meaning of the Irish Presbyterian Marriage Act? Here is an ample field for doubt. The only thing about which there can be no doubt, is, that it will yield an abundant harvest of litigation. But this is the least of the evils arising from this exception. It cannot require argument to show the injustice of confirming the validity of a second marriage (which was contracted, probably, by one or other of the parties, possibly by both, with a feeling that they were doing an unlawful and immoral act), and disallowing the validity of a prior marriage, celebrated by one of them, which he himself, and the person who then linked her fate with his—which the minister and witnesses all regarded at the time as binding in law, conscience, and honour, and to which no objection was then taken, or, so far as can be known, was even thought of. Surely when the legislature had it in its power to confirm one or other of these marriages by its Act, it would have been wise, humane, and merciful to select for validation the first, and not the last! But it has otherwise pleased our rulers, and we must be content, at least for the present, to witness, in powerless pity, the wrong thus done to the

virtuous and innocent, though forsaken ones. We hope a time is coming when Parliament will remedy this grievous wrong.

But we really want words to express our astonishment at the second exception mentioned in the same clause. Nothing in the Act shall extend to or affect "any marriage where either of the parties shall at any time afterwards, during the life of the other party, have lawfully intermarried with any other person." We have puzzled ourselves to find out, consistently with the rules of common sense and English grammar, any interpretation of this clause—different from that which the words appear to carry on their face—but we have not succeeded. There may be rules of *law* that are more efficacious; but having no guide but common sense and English grammar, we can take no other meaning out of it than this, that any man who has been married by a Dissenting minister, may, at any time afterwards, set his marriage aside, repudiate his wife, and bastardize his children, by lawfully intermarrying with any other person during the lifetime of his wife; and that any woman who has been married in the same manner, may act in the same way towards her husband and her offspring. Truly this is an *Irish Act for the Confirmation of Certain Marriages!* It is, in the first place, assumed that the marriages are unlawful; then it is enacted that they shall be, and shall be held valid; and then it is provided that they shall not be held to be valid, if either of the parties shall at any time afterwards have lawfully intermarried with any other person! Verily the Irish Presbyterians have now obtained a precious, and rather extraordinary privilege. It amounts to this, in short, that if they do not like their first adventure in the matrimonial lottery, they may "at any time afterwards, during the life of the other party," throw the ticket aside, and draw again!

We have said that there may be legal rules of interpretation which will enable judges in construing this Act, to avoid this absurdity. We hope there are; indeed we would almost, without evidence, believe that there must be so; for surely no *Christian* legislator would pass an Act so fraught with misery and immorality to thousands, as this Act must be, if the second exception in its second clause bears the interpretation which common sense would

put upon it: yet we solemnly declare, we can see room for no other. We feel quite certain that the meaning which we have taken from its language, will be the meaning taken out of it by ninety-nine men out of every hundred, unlearned in the law, who will ever read its provisions. And this, with the other circumstances already mentioned, will tend still farther to bring Presbyterian marriages into contempt. It is manifest that any unlearned person like ourselves, on reading this statute, as it now stands, will put this interpretation upon it; and can it be doubted that thousands will be willing to take advantage of the *liberty* which it appears to allow?

4. The third clause still farther limits the efficacy of the Statute as a remedial measure. It provides,—1, that nothing in the Act shall affect any Act done before the passing of the Act, under the authority of any court;—2, that nothing in the Act shall affect any Act done before its passing, in the administration of any personal estate or effects;—3, that nothing in the Act shall affect any prosecution which shall be pending at the time of its passing;—and, 4, that nothing in the Act shall affect to the execution of any will or testament, or the performance of any trust. The third of these exceptions we approve of, understanding the word prosecution to mean *criminal* prosecution. We would not punish any man criminally, by virtue of a law *ex post facto*; we would compel him, however, to support and protect the wife whom he had forsaken, else we punish the innocent person by an *ex post facto* statute. But the other exceptions we regard as unnecessary, useless, and mischievous; for look how they will operate. A man who has been married by a Presbyterian minister, has a family, whom he loves and educates as his lawful children; he dies intestate, leaving some property to be divided among them as the law directs. This Act of Parliament has provided that his marriage shall be deemed and taken to have been a valid marriage, and of course that his children shall be deemed and taken to be his legitimate children. We should therefore expect that his estate and effects should be distributed among them: but in the mean time (before the passing of the Act), it has pleased the Ecclesiastical Court to treat his marriage as null and void, and his children as bastards, incapable of acquiring any thing by descent or

inheritance, and distribution has been ordered to be made among the next of kin to the deceased, passing over the children of his home and heart, whose legitimacy he had never suspected, and no one during his lifetime had ever questioned. Now, had there been no exception, such as that stated in the third clause of this Act, all this would have been remedied; the children would have been enabled to plead this Statute, and recover their property thus unjustly alienated from them. But here this hateful provision intrudes, and declares, that while they are henceforth to be taken as their father's lawful offspring, they are nevertheless to forfeit for ever the hope of acquiring that support which their father's industry had amassed, and which he had destined for them. Can any thing more iniquitous be conceived?

Yes! the last exceptive *proviso* in this clause, is more monstrous still: the first and second are unjust—grossly and iniquitously unjust; but they apply only to a limited number of cases—they apply only to points which have been decided, and to Acts which have been done before the passing of this Act of Parliament, and these cannot have been extremely numerous. But the last clause is of unlimited extent, and of *perpetual* obligation. Without limitation of time or circumstances, it declares, that “nothing in the Act contained shall extend, or be construed to extend to, or to affect, *the execution of any will or testament, or the performance of any trust!*” The effect of this may be shown by an example.—A gentleman is twice married, once by a Church clergyman, and once by a Dissenting minister; he dies, leaving a family by each marriage. In his will, he provides—no unnatural or unlikely case—that, after paying his debts and certain legacies, his property shall be divided, share and share alike, among all his children, living at the time of his decease. As all his children are, by this Act, rendered equally legitimate in the eye of the law, one would expect that all should equally share in his property under his will. But no; this exceptive clause provides that nothing in the Act shall “affect the execution of any will or testament, or the performance of any trust;” so that the children of the Dissenting marriage are summarily set aside. The presumption arising out of the Act, deprives them of all claim: the express enactment contained in it, can

lend them no assistance. And this exception is to continue in force *for ever*, if not altered or repealed !

But we think we hear our readers exclaim, Can this be the real meaning of the law ? To this we answer, Look to the Act itself, which we have printed in full at the head of this paper, and say what other meaning can be taken out of it. We protest that we cannot see what other signification it can possibly bear. And if this arises from our ignorance of the legal import of the phraseology employed, we are convinced that our ignorance will be shared by ninety-nine men out of every hundred who will read the Act ; so that its provisions will disseminate far and wide among the community, a conviction of the legal imperfection, for many purposes, of the very marriages which are professedly confirmed by the Act itself, accompanied with a certain degree of doubt as to the validity of any marriage to be hereafter celebrated by any Presbyterian or other Protestant Dissenting minister ; and in the management of private and personal affairs, this enactment will betray many well-meaning men into doubt, difficulty, and error, and will be eagerly interpreted by unprincipled miscreants, as sanctioning their baseness and immorality. We ask whether any Dissenting gentleman in Ulster, after reading this Act of Parliament, would allow his daughter to be married by his own Pastor, without previously taking the opinion of counsel ? and whether many may not, very naturally and reasonably, be inclined to have the ceremony performed in church, when no question can arise, rather than run any risk of future consequences, or at least adopt the course of having the ceremony performed twice ?

We must, in the last place, complain of the manner in which this horrible Act was smuggled through Parliament. It was introduced, though in a less obnoxious form, early in the Session, and was hurried so rapidly through the House of Commons, that it was in the House of Lords before a copy of it reached the North of Ireland. When it was read, it spread dismay and consternation. Remonstrances, petitions, and deputations were sent off to prevent it, if possible, from passing into a law. It was seen that the whole Dissenting interest would unite as one man to oppose its progress. Under these circumstances, the Bill was virtually withdrawn. It was referred to a

Select Committee on the Law of Marriage in Ireland, which was moved for by Lord Lyndhurst, with many professions of liberality, and which commenced a very wide and general inquiry into the whole subject. It was understood, and indeed officially announced, that no measure would be passed, until that inquiry had terminated. This was equivalent to an announcement that no measure would be passed during the late Session of Parliament. The Presbyterians were thus thrown completely off their guard, and no farther measures were taken to get up an opposition to the hateful measure, or render such an opposition effectual. Under these circumstances, nothing having been done for months, nor a word said on the subject, without notice or intimation of any kind, the Lord Chancellor, in the last week of the Session, all at once arouses himself from his lethargy, declares that something must be done, revives this defunct and almost forgotten Bill, moves that it be re-committed, introduces those alterations which have brought it into its present tremendous shape, and hurries it through its remaining stages, allowing no opportunity for remonstrance or examination; and almost the first intimation of its being revived, informed the public that it had received the Royal Assent, and was the law of the land! Such conduct we regard as incapable of defence.

We observe indeed, that Lord Lyndhurst shelters himself under the authority of Dr. Montgomery; from whom he says he had received a letter, "stating the desirableness of an *enactment* of a retrospective character, wide enough to meet all the difficulties of the case." (*See Debate, Monday, August 8, 1842.*) Dr. Montgomery however, even if he had petitioned for the present measure in its present form, is but a single individual, though one highly and deservedly respected: yet, upon this question, we feel no hesitation in saying he would have stood almost alone, even in that section of the body with which he is most closely connected, and of which he is the ornament. But we feel convinced that it is doing an injustice to Dr. Montgomery, to impute to him that he supposed a measure such as we have shown the present one to be, would "*meet all the difficulties of the case:*"—a measure, virtually declaring every past marriage celebrated before a Presbyterian or other Dissenting minister in Ireland, to

have been illegal:—apparently enabling any scoundrel to set aside his marriage, by marrying another woman, during the life-time of his first wife:—virtually depriving the children of persons married before Dissenting ministers, of all claim to their patrimonial property;—and not virtually but actually, raising a very serious doubt on the competency of a Dissenting minister to celebrate marriage hereafter, in any case whatever. Truly this is a measure “*wide enough*” with a vengeance! But we hesitate to believe that Dr. Montgomery could ever have recommended it as one that “*met all the difficulties of the case.*”

The argument urged by Lord Lyndhurst and Lord Brougham, for the necessity of passing some measure, in order to prevent the inconvenience caused by delay, becomes quite ludicrous when it is considered that *five months’ delay* had already taken place since the last step was taken upon the Bill, and that no inconvenience whatever had arisen, during the interval. Besides, although it would have been desirable to expedite the passing of a fair and honourable bill,—there was no necessity for such breathless and headlong haste in hurrying forward one, calculated to insult, degrade, perplex, and perhaps disfranchise, some of the most virtuous members of the community. Moreover, there was a great and important object to be gained by delay in this case. Two causes, decided in the Irish Criminal Courts, and argued there at great expense, had been brought before the House of Lords for its judicial sentence, upon writ of error. These cases had not been decided:—it would surely have been desirable to wait until they had been determined; the more especially as there was every reason to expect that the decision would have been favourable to the validity of the impugned marriages. Had this expectation been realized, a Declaratory Act might and probably would have been obtained, settling for ever the main question: if any other cases required to be determined, there could have been no objection to the introduction of an enacting clause, *respecting such cases only*: of course the iniquitous proviso and exception contained in the second and third clauses of this Act, would never have been passed, had time been allowed to canvass and consider them.—But all these advantages have been lost, it may be, lost for ever,—and the evils already specified in this article,

have been inflicted on the public, by the rash, precipitous, and, we must say, the deceptive course, followed by Lords Lyndhurst, Brougham, and Cottenham, in the House of Lords.—The conduct of Lord Campbell and the Marquis of Clanricarde, must recommend them to the confidence, and entitle them to the gratitude of the Presbyterian community; though unhappily, their exertions were unavailing to ward off this great calamity.

We hope the Presbyterians of Ireland of all denominations, will bestir themselves during the interval which must elapse before the next Session of Parliament, in order to throw aside from off their shoulders, the disgraceful and intolerable yoke imposed by this bill. If they submit to it with patience, they deserve to be degraded and oppressed, and so, we doubt not, they will be.

To prevent any other person from being answerable for the contents of this paper, the name of the writer is subjoined.

J. SCOTT PORTER.

Belfast, September, 1842.

SACRIFICIAL WORSHIP—ITS ORIGIN AND HISTORY. No. II.

IN a former paper, taking revelation as our guide, I traced the origin of one class of sacrifices, to the gratitude of man to the Deity for his country; and showed that such sacrifices of gratitude, which were common to the Jews, with the Greek and Roman nations, constituted a large portion of the Jewish ceremonial. At present, it only remains to account for such as were not of the above nature; and these, I think, may be briefly reduced to two, or at most three classes,—namely, first, *sin* offerings; secondly, *sanatory* offerings; and thirdly, such as were merely *ritual*, as for instance, those offered up at the dedication of the tabernacle or temple, and again at their annual purgation.

Of these it is evident, the first class is most deserving our attention; not that there is anything more mysterious or unnatural in their origin than those formerly considered. The same principle that would prompt mankind to offer a part of their property to the Deity as an expression of

their gratitude for the Divine goodness, would likewise prompt them to offer another part in token of their contrition, and as an acknowledgment of sins. I readily grant that amongst the Greek and Roman, and other Heathen nations, such sacrifices were offered with a view of propitiating their deities. Their gods were little more than a race of stronger men. They were actuated by the same passions, desires, feelings, that reigned in the breasts of mortals. In fact, such nations had made their deities after the imaginations of their own hearts, and consequently, such beings as themselves. They thought, therefore, that the favour of their gods was to be bought with gifts like a partial judge, or their anger to be disarmed with costly offerings. And hence, it was not only on occasions of national or individual transgressions that such sacrifices were offered; but at all times whenever they had any particular reason for seeking the favour and assistance of the gods, as when engaged in war, or when they had cause to suspect their displeasure, as from any sudden reverse of fortune, such sacrifices were freely offered until the priests announced, from auguries, that they were propitiated.

I do not mean to deny that many of the ignorant Jews did ascribe to their offerings a like propitiatory efficacy. Human nature is the same in all nations. Their conceptions of the Divine character were little exalted above those of the nations round about them. And therefore, I think it most likely that many did offer their sin and trespass offerings with a view to placate their Jehovah. But such a purpose was evidently inconsistent with the high character which Moses ascribed the One, All-wise, Long-suffering, and Unchangeable Deity. Nor am I aware of anything in the Mosaic institution to sanction the idea, that God's favour could be bought, or his wrath disarmed, by gifts or sacrifices. He promises by his servant, Moses, to befriend them solely on their repentance; and the sin or trespass offerings which he prescribed, were solely meant as a public acknowledgment of their sin, and expression of their penitence.

This, I think, is evident from the record of their institution. If we turn to the 4th chapter of Leviticus, we find various sin-offerings prescribed for evil acts done in ignorance. The offerings vary in their value, according

to the rank of the parties by whom the act has been committed; but the mode of offering the sacrifice is in all cases the same. Let us take that commanded to be offered by a ruler from the 22d and following verses: "When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God, concerning things which should not be done, and is guilty, or if his sin wherein he hath sinned come to his knowledge, he shall bring his offering—a kid of the goats, a male without blemish: and he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offerings, before the LORD: it is a sin-offering." Here it is evident that the object of this institution was, that it should be a public acknowledgment of the offence which the ruler had unwittingly committed; and to this end he is directed to lay his hand upon the head of the goat, and then the priest is to take and offer it after the usual manner of such sacrifices. In the whole account of the transaction, we look in vain for any intimation that the offering was designed to propitiate the Deity. Indeed we must ascribe a strange character to Jehovah, if we could suppose him to be offended at his offspring for an act, however wrong in itself, done without any wrong design. We read afterwards, it is true—"and the priest shall make an atonement for him as concerning the sin, and it shall be forgiven him;" but this can only mean that "the priest shall make reconciliation for him, and the fault shall not be imputed to him," for there is no truth in morals more evident than this, that guilt does not reside in the act, but only in the intention with which the act is perpetrated.

In like manner, if we turn to the 6th chapter of Leviticus, where we have the institution of trespass-offerings for sins done *wittingly*, the same design of the institution is equally manifest. In this case, the soul that had sinned by defrauding his neighbour, or otherwise—"Then it shall be, because he hath *sinned and is guilty*, that he shall restore that which he took violently away, &c.; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth in the day of his trespass-offering. And he shall bring his trespass-offering unto the LORD, a ram without blemish out of the flock," &c. Here then was to be public restitution with interest, with public acknowledgment of the

crime, and expression of contrition by means of sacrifice. And in this is manifest the superior morality of the Jewish ritual, above that of all other religions then existing in the world. The great end of all these various enactments of the Jewish ceremonial was, not to placate an offended Deity, but to make them, as they were designed to be, a people "holy unto the LORD."

The second class of sacrifices above spoken of, namely, *sanatory* offerings, evince also in a remarkable manner, the wisdom of the Jewish lawgiver, and the superiority of his ritual to that of any nation then existing. At a time when the art of healing was but little known, in countries where the heat of the climate was excessive, and under circumstances where many thousands were collected together, as the Israelites were when journeying through the wilderness, a most desirable object was to prevent contagion, by removing all diseased persons from their camp, and carefully guarding against all uncleanness. Hence the various purifications enjoined by the law of Moses, and the sacrifices commanded to be offered, after the priest pronounced them whole, by persons recovering from disease, previous to their readmission to the society of their brethren. In Heathen nations, sacrifices were sometimes offered to the gods to influence them to stop the ravages of disease; and we have also instances of men, celebrated for their medical skill, enrolled, when dead, amongst the number of the gods. The camp of the Israelites, however, does not appear to have been favoured with the services of any college of physicians; and Moses therefore like a prudent lawgiver, and supposing that prevention of disease would obviate the necessity of its cure, seems to have aimed to check it in its outset, and to enforce such habits of cleanliness and circumspection as completely to guard against the occurrence of any general plague or pestilence. And as he had no medical faculty to enforce his rules, he very properly entrusted this duty to the priests. That such was simply the object of such *sanatory* offerings as his law prescribes, it were easy to prove by a special reference to each of the species of uncleanness and disease, where a form of purification and sacrifices were enjoined; but our space does not permit me to make such reference. Besides, it is the less necessary, as it will hardly be supposed that such sacrifices

were meant to propitiate the Deity, or to influence him to remove the disease as amongst Heathen nations, inasmuch as they were not to be offered until the priest had actually pronounced the patient cured.

The third class, namely, those *ritual* sacrifices offered up at the dedication of the tabernacle and temple; and again, those offered for the purgation of the altar, the sacred vessels, and the holy house itself, once a year on the great day of atonement, seem at first sight more difficult to be accounted for. But in reality they were equally natural with the former. The Egyptians, Greeks, and Romans, were all accustomed to consecrate any object to the service of their deities by means of sacrifice. The offering up of sacrifice was their usual mode of divine worship; and it was therefore as natural to them to set any thing apart to religious uses by means of sacrifice, as it is to us to devote a house or other object to the same purpose by offering up a prayer. Hence, as the Egyptians consecrated by means of sacrifice their god Apis when they found him, that is a live ox, with particular marks in which they supposed their Deity to become incarnate; thus also did the Hebrews with the molten calf which Aaron made in likeness of Apis. “And they rose up early on the morrow,” as we read Exodus xxxii. 6, “and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play.” The custom of consecrating objects to the service of the Deity by some external rite, is of very ancient date, and a very usual mode of doing so was, by anointing the object with oil, either with or without the addition of sacrifices. Thus, in Genesis xxxv. 14, we read that Jacob, in setting up the stone as an altar, “poured a drink-offering thereon, and he poured oil thereon.” In accordance with this universal custom it was that the Jewish kings and prophets were admitted to their several offices by pouring oil upon them in a solemn manner. And in case of inanimate objects, these were consecrated to God by means of sacrifice and anointing them with the blood of the offered victims. Thus, in Numbers, 7th chapter, we have a large account of the various sacrifices presented by the Jewish princes at the consecration of Moses’ tabernacle. “And the princes offered *for dedicating the altar*, in the day that it was anointed, even the

princes offered their offering before the altar. All the oxen for the burnt-offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering; and the kids of the goats for sin-offerings twelve. And all the oxen for the sacrifice of the peace-offerings were twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. *This was the dedication of the altar* after it was anointed.* In like manner, Solomon's temple was dedicated, as we are told, 1 Kings viii. 63, with a sacrifice of "two and twenty thousand oxen, and an hundred and twenty thousand sheep." And thus it was that Aaron and his sons were consecrated to the office of the priesthood (see Leviticus, 8th chapter). Not only were they anointed with the holy anointing oil by Moses, and clothed in the sacred garments, but first a bullock was slain, and "Moses took the blood, and put it upon the horns of the altar round about with his finger, *and purified the altar*, and poured the blood at the bottom of the altar, and *sanctified it*, to make reconciliation upon it." Next a ram was offered for a burnt-offering; and then another, "the ram of consecration," and "Moses took of the blood of *it*, and put it on the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot;" and he did so likewise to the sons of Aaron. By this act, we cannot suppose that he meant to purge away any of the actual sins of Aaron and his sons, unless we suppose that the altar too had been guilty of some crimes which were by this sacrifice expiated. In both cases he meant, merely, solemnly to dedicate them and set them apart to the service of the Deity. And in like manner the *annual purgation* of Aaron and his sons, with the altar, temple, and sacred vessels, on the great day of atonement, was a yearly rededication of them of a like nature, designed, of course, to express the purity and holiness necessary to be observed in the worship of God. These things, together with the priests, were supposed to become in some measure common and profane by coming in contact with the offerings of the people. Besides, there were so many ways of contracting pollution amongst the people, and so strict was the law in enjoining purification from it, that to be consistent, and to carry out the same feeling in every

* Numbers vii. 10, 87, 88.

respect, it was necessary also that even the inanimate objects in the temple service should be in like manner purified. Nor are we without examples of such lustrations performed also by Heathen nations. The Roman kings and consuls, and afterwards the censors, were accustomed to number the people every five years, after which, a purifying sacrifice was made, "consisting of a sow, a sheep, and a bull, which were carried round the assembly and then slain, and thus the people were said to be purified."* And here we observe a remarkable coincidence between this custom and the Mosaic institution. Here we learn that they took the census before purifying the Romans; and if we turn to Exodus xxx. 11, 12, 16, we read—"And the LORD spake unto Moses, saying, *When thou takest the sum of the children of Israel after their number*, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them. * * * And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation," &c. This money was the yearly tribute of half a shekel which all male Israelites were to pay towards the service of the tabernacle, to provide for the daily sacrifices and annual lustrations; and it is remarkable that it was first levied on occasion of numbering the people (and it served, in fact, the same purpose as an annual census), in like manner as the Romans required that all taxes should be paid on the occasion of their quinquennial census and lustration. But this is only one point of resemblance between the Mosaic institution and the Greek and Roman customs. Others of more importance I may advert to, on some future occasion. What I have said, I hope, may tend to divest the Jewish sacrifices of some of that mystery with which they are too frequently regarded, as if they could have no other end in view but to typify the sacrifice of Christ; whereas the sacrificial form of worship was in early ages the general mode of adoration in all countries.

B. C. D.

Clanmel, August, 1842.

* Adam's Roman Antiquities.

REVIEW.

The History of the Christian Religion and Church, during the Three First Centuries. By DR. AUGUSTUS NEANDER. *Translated from the German*, by HENRY JOHN ROSE, B.D. Rector of Houghton Conquest, and late Fellow of St. John's College, Cambridge. Two vols. 8vo. London, Rivington, 1841-2.

NOT long since we had the pleasure of noticing a translation of Neander's History of the Progress of Christianity during the Apostolic Age; the present work takes up the subject where the former left it, and carries it down to the close of the third century. A farther acquaintance with this author's works raises still higher our estimate of his historical learning and impartiality, his practical knowledge of human nature, and his full appreciation of the difficulties as well as the importance of the subject of which he treats. Less popular, less practical, perhaps, on the whole, less interesting than Milman,—who alone of the English Church-Historians deserves to be compared with him,—he is yet more original, more comprehensive, and more scientific. He discusses many subjects which Milman altogether passes over; and some of the points which are common to both works, are better treated by Neander than by Milman. The work, however, is more designed for professional students than for the general reader, and probably would not be relished by the majority of readers of the latter class.

The history is divided into five sections, preceded by an introductory chapter on the Religious State of the Heathen and Jewish World. The *first* section contains the External History of Christianity, including its propagation, its persecutions, and the opposition which it encountered from controversial writings. The *second* treats of the History of the Formation of the Church, Church Discipline, and Church Divisions. The *third* section is on the Christian Life and Worship, in which the author discusses the effects of Christianity on social and domestic life, and on the condition of the world generally, the places and times of worship, and the sacraments of Baptism and the Lord's Supper. In the *fourth* section, we have an account of the Judaizing, the Gnostic, and the Manichean sects; and in the *fifth*, a History of the Formation of Christianity as a System of Doctrines in the

Catholic Church, which formed itself in opposition to the sects.

Although it is altogether out of our power to give even a summary of the views which Neander has taken of the controverted points of Christian antiquity, yet it may be useful to give a brief abstract of his conclusions respecting some of them. Many of our readers may be desirous of knowing what are the opinions of so eminent a writer, upon topics which have been frequently agitated.

He maintains the original independence of the different churches or congregations, with reference to each other. The officers (Bishops or Presbyters and Deacons,) were at first elected by the people, and were numerous in every church; but they enjoyed no monopoly of the privilege of acting as public instructors: all were admitted to teach who were judged properly qualified; the limitation of the office of teaching to the Bishops, &c. was an innovation on the original discipline. Christianity recognises no priestly office or order of men, all the members of the church being invested with a spiritual priesthood; nor does it acknowledge the sanctity of particular places or times; even the Lord's Day, though observed from the earliest period of the faith, was not at first regarded as a religious institution, but as a voluntary arrangement for the convenient celebration of united worship. The transition-points from these primitive ideas to the forms and customs which afterwards prevailed, are carefully traced and distinctly marked. On the great question which was agitated so warmly between Bishop Bull and D. Zwicker in the seventeenth century, and Bishop Horsley and Dr. Priestley in the eighteenth, respecting the doctrine of the primitive Church on the subject of the Trinity and its associated tenets, it seems to us, that Neander yields every point which a candid Unitarian would contend for. On this subject, however, we prefer taking the statement of Mr. Rose, the learned and able, but decidedly orthodox translator of this work, in the preface to the second volume.

"We can scarcely conceive more than three ways in which Christian doctrines may be supposed to have obtained their recognition in the church, in express formulæ.

"1. They may be supposed to have been *explicitly maintained* in the same words and with the self-same limitations, from the very first ages of the Christian Church,—a view which the amplifications

of doctrine, as exhibited in the history of existing creeds, sufficiently shows to be untenable.

"2. They may be supposed to have been held *implicitly*, and in some degree *only as matters of consciousness*, until the prevalence of opposite errors required this consciousness to be embodied in definite terms, and expressed in public formulæ:— or,

"3. We may suppose that all doctrines were in a mere chaotic state till controversies arose, and then that *the doctrines were actually formed during the controversies, and new doctrines were thus, as it were, thought out and made during these controversies.*

"Of these views, the *second* appears to me the most consistent with history, and the *third* appears to be that which I should derive as my impression from reading this work."—*Pref.* p. vi.

Thus while persons, utterly ignorant, or very nearly so, of Christian antiquity, are ever and anon chanting the cuckoo-note, that the early writers of the church are all in favour of the Trinitarian orthodoxy, the evangelical Neander, who has really studied the subject, decidedly leaves is as the impression produced by his work, that the doctrine of the Trinity was not originally held by the Christian Church at all, either explicitly or implicitly, but was "*thought out*," that is, *invented*, in the course of time and in the progress of controversy; and even his more zealous and very learned translator allows, that the supposition of the orthodox doctrines having been *explicitly maintained* from the very first ages of the church, is altogether untenable; and that if they were maintained at all, they must have been held as "*matters of consciousness*," that is, points which they may have believed in private, but of which they never said a word. What becomes of Bishop Bull's Judgment of the Anti-Nicene Church? of Horsley's bitter attacks upon Priestley? and even of the more recent work by Dr. Burton—the "*Testimonies of the Anti-Nicene Fathers?*" Neander and Rose both concede that their "*Testimonies*" testify nothing:—for the one intimates, that the more ancient among them did not hold the orthodox doctrine at all; and the other admits that they held it, "*only as matter of consciousness*," and consequently, have given no testimony whatever on the subject.

Thus it appears to us, that learning and research are still doing a useful work upon the earth. If not correcting the opinions of the world, they are removing the ancient supports of error, and furnishing *data* from which just views will hereafter be deduced. We look with much

interest to the evangelical school of modern German theology; it has already produced several works of the utmost value to the student, among which the present holds a high rank. It deserves a place in every historical and theological collection.

The Concessions of Trinitarians: being a Selection of Extracts from the Writings of the most eminent Biblical Critics and Commentators. By JOHN WILSON, Author of "Scripture Proofs and Scriptural Illustrations of Unitarianism." Manchester, 1842. Pp. 614, 8vo.

We have given this book a most careful perusal: and from the impression which it has left upon our minds, we feel ourselves justified in recommending it to the attention of every inquirer into the tenets of the Holy Scriptures. No person who wishes to study fairly the great controversy relating to the doctrine of the Trinity in Unity, ought to be without this book. The Trinitarian will find its statements and extracts peculiarly worthy of his consideration, coming, as they do, from the pens of Trinitarian writers:—to the Unitarian, they will prove invaluable, being, strictly speaking, the *admissions of opponents*,—who had no partiality for the Unitarian creed,—who were, on the contrary, friends, and zealous champions of the Orthodox belief,—but who have been constrained, by the power of truth, to leave on record criticisms and interpretations, which completely justify the worshippers of One God the Father, in their manner of explaining those parts of the Holy Scriptures which have occasionally been urged as proofs of the popular opinion. We do not recollect a single text that has ever been relied on in the Trinitarian controversy, which Mr. Wilson has not shewn to have been explained in the Unitarian sense, by some one or other,—generally by more than one,—and frequently by a great number of writers of high character for learning, piety, and orthodoxy. Surely this array of unprejudiced and impartial auxiliaries, will deter the over-ardent advocates of the Trinity from their usual accusations of ignorance, pride, fraud, presumption, &c. as manifested by Unitarians in their treatment of the word of God. If it has been treated in the very same manner by the best, the most pious, and the most learned of our opponents themselves,—by men on whom no such sus-

picion rests,—it is unfair and uncharitable to impute our interpretations to the vile motives which are usually assigned. We hope, therefore, that the appearance of this book will tend to the promotion of charity, as well as of truth. It is composed in an admirable spirit, and calculated to be of service in this point of view, as well as that at which it more particularly aims.

The work is divided into three parts. In the *first*, which is introductory, are placed a considerable number of citations from standard writers, containing admissions, which are of value in reference to the Trinitarian controversy in general. These passages abundantly prove, that some of the most eminent writers on the popular side, have freely conceded, that there are wise and good men in all denominations:—that in particular, Unitarian divines have been conspicuous for their worth, piety, and learning:—that persons of that denomination are fully entitled to the name of Christians, which is sometimes, through ignorance or bigotry, denied to them:—that belief in the doctrine of the Trinity, or the metaphysical subtleties of Articles and Creeds, is not necessary to salvation:—that our Saviour's own teachings are distinguished for their simplicity and total freedom from mystery:—that the most important doctrines of Christianity are clearly revealed in Scripture, and are admitted by all Christians:—that the Intellectual Powers should be employed in matters of Religion:—that Reason and Revelation are perfectly consistent with each other:—that the statements of the doctrine of the Trinity are various, and in several respects contradictory to each other:—that the doctrine of a Triune God cannot be discovered by the light of nature, and is equally repugnant to reason with that of Transubstantiation:—that it is utterly incomprehensible and opposed to reason:—that the terms employed to express the Trinity, are not to be found in Scripture, and many of them are improper:—that the doctrine itself was not revealed before the birth of Christ, and was unknown to the Jews:—that the doctrine of the Trinity, and that of the Deity of the Holy Spirit, were not revealed by Jesus before the day of Pentecost:—that neither of them is mentioned in the Gospels, particularly in those of Matthew, Mark, and Luke:—that the doctrine of the Trinity is not dwelt upon in the Acts of the Apostles;—and

that no doctrines but those previously taught by Christ, are inculcated in the Epistles:—that the doctrines of the Trinity and Deity of the Holy Spirit, are not doctrines of express Revelation;—nay, some have even admitted that the doctrine of the Trinity *cannot be proved* from Holy Scripture:—that the Unity of God is a Fundamental Principle of both Natural and Revealed Religion:—that God the Father is alone underived; the Son and the Holy Spirit are both derived from and inferior to the Father:—that Jesus Christ, as Mediator, was the Agent and Servant of the Father, and inferior to him:—that the Father is undoubtedly entitled to religious worship; the Son is rarely, the Holy Ghost (as a distinct Person), *never* to be addressed in prayer:—and that God the Father is worshipped almost to the entire exclusion of the Son and the Holy Ghost in the churches of modern Trinitarian Congregationalists or Independents, who certainly profess no inconsiderable zeal on behalf of the Trinity. The *Second* Part contains the concessions made by eminent Trinitarian Critics, respecting the Proof-Texts usually cited from the Old Testament: and the *Third*, a similar selection from writers on the New,—all arranged in the order of the passages themselves as they stand in the sacred volume.

So far as we are enabled to judge, Mr. Wilson has executed his task with very great learning, fidelity, and judgment. He has ransacked a vast number of writers, some of whom, though known and approved, are not common: all of whom probably never before fell within the compass of any one man's reading: and the selections which he has made are, in general, appropriate; and always, so far as we can find, correctly given, or correctly translated. The references to the volume and page of every work cited, are minute, and are of themselves, were Mr. Wilson's personal character less known than it is, a sufficient guarantee for their accuracy. Most of the passages adduced, are not merely valuable as *concessions*, but also as specimens of sound and enlightened criticism: in this respect, many of them are models. This volume may be said to contain some of the best things that some of the most illustrious biblical scholars ever composed.

There are a few of the names in the catalogue of authors quoted as Trinitarians, whose orthodoxy has some-

times been suspected. We allude not merely to such men as Calvin, Baxter, Tillotson, and others, whose zeal for Trinitarianism was notorious, though denied by personal enemies or theological opponents, for the mere purpose of exciting odium against them; but of such as Grotius, Castalio, Principal Campbell, Le Clerc, Griesbach, &c. of whom it must be confessed that we have whole books and chapters, and sometimes entire works, upon religious subjects, in which no indication of Trinitarianism is to be found. Mr. Wilson was right, however, in using their statements as concessions; because they all solemnly denied the charge of Unitarian leanings, when it was imputed to them; they were all members of Trinitarian churches, and subscribed, without scruple, Trinitarian creeds and confessions; and if they have sometimes passed over the Trinity with a casual mention or none at all, they have in other parts of their writings expressed their belief in it in the most unequivocal manner, and some of them have argued in its defence. We are sorry that we could not conscientiously claim these writers as Unitarians; it would give us great pleasure to enrol them in that honourable catalogue of advocates for Scripture truth, of which Sandius has made a commencement,* and which we hope Mr. Turner will live to complete. But we cannot do this conscientiously; for we know they would have resented the imputation of symbolizing with us, as an injury and an insult. Not being able to use their illustrious names as authorities on our own side of the argument, we are fully justified in claiming their admissions for what in truth they are,—the concessions of theological opponents;—fair and candid opponents, it is true, but not the less decidedly our opponents. It is proper to add, that there is scarcely one of the texts illustrated in this work, which is not garnished with extracts from several writers of *undoubted* and *unsuspected* orthodoxy. Upwards of *four hundred* authors are quoted, and probably not less than twice that number of separate works. This may give our readers some idea of the time and diligence required for the preparation of this book. The Concessions of Trinitarians

* *Bibliotheca Anti-Trinitariorum*: a very valuable little work, and now somewhat rare.

will henceforth form *a standard work* on the great question of which it treats. No student of the Trinitarian controversy can dispense with it, if he wishes to do himself or the subject justice. It ought to have a place in the library of every Unitarian family. We know of no other book which can at all supply its place. With Mr. Yates' admirable Vindication of Unitarianism, Professor Norton's Statement of Reasons, Dr. Drummond's Essay on the Trinity, and the excellent Illustrations by the author of this work, it forms a complete theological armoury, whence potent weapons may at any time be drawn for the defence of truth, and will prove a most valuable aid to many of her sincere and strenuous supporters, who may not have access to original sources, or time to consult them.

The Law of Love: a Sermon preached in Bandon, July 6th, 1842, at the Annual Meeting of the Southern Association or Synod of Munster. By THOMAS HINCKS, B. A. Published by Request. London, Green. Pp. 20, 8vo.

We are fully aware that commendation, when it has the appearance of being over-wrought, rather tends to defeat its own object; yet we find it difficult to speak of this admirable discourse as we feel, without appearing, to those who have not perused it, to descend to the character of mere panegyrists. It is, in truth, one of the most beautiful, persuasive, and powerful illustrations of the spirit of love, that we have ever read. From such *first-fruits* we augur a prosperous ministry; and sincerely do we wish Mr. Hincks all success, in his efforts to spread among his fellow-creatures the holy principle of love, which this sermon so beautifully portrays.

We take the following sentences as specimens of the manner in which Mr. Hincks handles his subject. A profound philosophic truth is expressed in the fervid language of a pure and lofty eloquence.

“We look to a wider diffusion of the spirit of Love, for the world's regeneration. Let Love be the motto of every friend of his race; in the contest for truth and right, let this sacred name be your watch-word—with love, as a light to your path, approach the hard and corrupted heart. Have faith in that power, to which Jesus trusted—by which the great God works in nature and in providence.

“ Too long our Religion and our social institutions have made their appeal to fear—to the lowest principles of our nature. Religion has been turned into a machine for frightening men into the practice of virtue. They have been driven with the lash, to the performance of their duties. They have fled from the fire of hell, into the paths of holiness. Their obedience has been too much an unwilling tribute wrung from them under the influence of fear, and not the spontaneous offering of the grateful and ennobled heart. The soul has been crushed, and subdued into servile submission, but it has been filled with no holy aspirations, with no fervent longings after perfection, with no deep and pure love of truth and goodness. Content, if it escape from hell, it burns with no intense desire to reach the highest heaven. The spirit of evil may have been cast from it, but it does not become a temple of the living God. Oh! what a lowering of Religion is here—what a foul wrong to the soul!

“ Is there nothing noble, pure, exalted in man's nature—has he no holy affections, no aspiring thoughts, no consciousness of high and immortal powers? If not, we yield him to the lash and the fire-brand. Let him be scared from the pit of destruction, that yawns to receive him. But if otherwise, we claim for him a gentler and nobler treatment. We would appeal to the highest, before we resort to the lowest principles of his nature—we would approach in a spirit of love, and speak to him of God, of the majesty of truth and virtue, of the high powers and destinies of the soul, of heaven—before we summon the host of terrors, and employ their debasing ministrations.”

A Letter to the Congregations of Strand-street and Eustace-street, Dublin, in reply to the Letter to them by the Rev. Dr. W. H. Drummond, with reference to the Chancery Decision, declaring that Funds left by Trinitarians cannot be possessed by Unitarians. By GEORGE MATTHEWS (of Lower Castle Yard). 1842. Pp. 28, 8vo.

Strange as the statement may sound, this forms a very suitable and natural accompaniment to the other publications noticed in this month's *Bible Christian*. The learned and candid among the Orthodox are daily coming nearer and nearer to a perception of the facts, which demonstrate Unitarianism to have been the primitive faith of the Christian Church. Our own controversialists are placing the evidence of our principles in a clearer light than they ever were presented before; especially proving that the force of our arguments has been conceded by great numbers of our theological opponents themselves: and our ministers are faithfully and persuasively applying the

holy principles of a benevolent faith to the purification and elevation of our hearts. Is, then, Unitarianism to be left in undisputed possession of the field? No; but the scene of discussion is changed. There are men who, if they shrink from theological controversy, trust to the efficacy of the Court of Chancery. We put forward our faith, and the reasons of it, calmly and meekly before them; we receive their reply in the shape of an Information. Our reasonings have settled the question to the satisfaction of some inquiring minds; for our reward, we are to be robbed of our meeting-houses. This is the sum and substance of Mr. Matthew's pamphlet. Its particular statements will probably receive a reply from another and more competent pen; at present, we shall only state that it concludes by informing the congregations of Strand-street and Eustace-street, that the writer, in concert with other persons, is taking steps for ejecting them, on account of their heresy, from the meeting-houses in which they and their predecessors have for many generations worshipped God. And all this is for the glory of God! Yea, doubtless, though probably not in the way that Mr. Matthews intends. All things work together for good.

INTELLIGENCE.

SOCIAL MEETING AND TEA PARTY AT CORK.

On Friday evening, July 8th, the Non-subscribing Presbyterians of this city reciprocated the hospitality of the Bandon congregation. Over seventy sat down to tea; after which, general conversation was enjoyed for a time, when a grand duet on the piano was the signal for the chair to be taken, by Richard Dowden (R.) who accompanied several sentiments with appropriate introductions. Sacred music filled up the intervals between the observations on each topic, and the enjoyment seemed to be general; where religious aspirations, and moral and social feeling were heightened by excellent music, and recommended by judicious speaking. The Queen's health was given; and in the anthem-prayer, the unchristian verse which prays for destruction of enemies, was omitted. Eustace-street congregation, of Dublin, and its minister, were first remembered, to which the Rev. Thomas Hincks replied. The Chairman called for a warm expression of regard for Strand-street congregation, Dublin, and for its ministers:—"Dr. Drummond," said the Chairman, "we all know and esteem; he has been the intrepid and laborious penman of our cause—the cause of revelation, which we glory in. He, the defender of its right sense, has been always zealous to recommend Christianity to man as a rational and moral revelation, and not, as some would misrepresent it, a cruel

absurd, and contradictory legend. Who that has heard the Doctor on his favourite exposition of the truth, and rebutting injurious error, can ever forget the sparkling brilliancy of his energy, and the convincing force of his reasoning? But, ladies and gentlemen, we must for a moment revert to the memory of one who was an invaluable minister of the truth—the late Dr. Armstrong. Our lamented friend also used his pen, and feared not to print his opinions; but his *forte* lay in another method—he was a domestic missionary to his people. His virtues recommended his pulpit duties; and if any of his congregation were absent on Sunday, the minister soon called to know if ill health, or any distress which the interference of a sensible friend could remove or mitigate, was the detaining cause. With such pastoral care, the flock was numerous. But a trial was at hand; the word “Unitarian” began to draw attention. That aristocracy of sects, the Church of England, took offence because anti-trinitarianism began to spread; and every one was marked out as an offender who named the revolution which all knew was in progress;—even the friends of Unitarianism endured but badly to be called Unitarians; and some called on Dr. Armstrong to be silent on the topic. But truth had got a name to be distinguished by; and although that minister suffered the loss of pecuniary facilities, and had to endure the estrangement of friends, and saw many of his own hearers withdraw from his public ministrations, yet he held fast to the truth, and “feared not to declare the whole counsel of God,” as he understood revelation. And what is the result? It is, that Strand-street meeting-house showed the value not only of integrity in opinion, but of activity in urging it on. When Dr. Armstrong’s mission in this world ended, he left Strand-street a flourishing congregation of people, who fear nothing, except that the truth of the gospel might suffer injury, by *indifference*. May they long continue to practise such zeal and activity; and may the Rev. George Armstrong, who, under pecuniary sacrifices, has taken up the ministry, fill well his father’s place, and, like him, fear not the face of man; when ‘onward with the truth’ is his journey and watchword.”

The Rev. George Allman Armstrong, one of the ministers of Strand-street meeting-house, replied to this wish of the meeting in a speech which produced a deep impression, but of which we regret that it has been found impossible to obtain a report.

The next sentiment was—“The Rev. Mr. Hunter, whose manly integrity and good sense well indicates the feeling of the Bandon congregation to which he is pastor.” The Rev. Mr. Hort replied. Next followed—“The Congregation of Clonmell, its late Pastor, Rev. Mr. Crozier, and its present Pastor, the Rev. Mr. Orr.”

Mr. Dyer replied to this sentiment.

“The social virtues, and the sympathies they develope, instanced especially by the ladies of the Bandon congregation, at whose Soiree we lately enjoyed all that good taste and hospitality could prepare, and all that religious feeling and moral judgment must approve.”

To this sentiment Richard Lane Allman replied as follows:—

I cannot allow this portion of the proceedings of the meeting to pass, without simply expressing, on behalf of the members of the Bandon congregation, their thanks for the opportunity afforded them of joining such a delightful assembly as the present ; and I am sure that those of them who are here, feel grateful for the enjoyment which this evening has given them. Such assemblings should be more frequent. The Bandon congregation will, I may safely say, co-operate in establishing the periodical recurrence of them, From the interchange of thought, and the cultivation of all the higher feelings of our nature, they must be of great value in extending the pure and holy faith of the gospel.

“Our musical friends, both ladies and gentlemen ; to them we are indebted for adding the harmony of sound to our general concord of feeling to-night ; and also, for the more important service of gratuitously giving us, at our public worship, both the singing of the voice and of the understanding, which use of melody is recommended to all men, on high, even on apostolic authority.”

Mr. Deane replied as follows :—

Sir,—I rise at this time from a feeling of duty. You have expressed for my services, and for those of our choir, a feeling of gratitude : I assure you it has been to me a source of great pleasure to superintend the improvement of both organ and choir. The organ, though small, is a good one, and sweeter I never touched. The choir consists of good voices, and ready understandings, and consequently my exertions have met the gratifying reward of their rapid improvement. Our present proficiency is the result of steady practice, cheerfully undertaken, and patiently continued. I think the congregation in Prince's-street may be proud of their choir ; it is a credit to them, inasmuch as it is an unpaid choir, and composed entirely of members of the congregation. As members of the congregation, we consider ourselves bound to its interests ; and having this motive for labour, we do not need to make any promise of our intentions, but that we will, one and all, feel called to a duty, which we are gratified to think may be useful to our community.

Next followed—“The Cork Branch of the Irish Unitarian Christian Society ;” to which Mr. William Dowden, Treasurer to the Society, replied as follows :—

Mr. Chairman,—You have given a brief but faithful history of our Society, down to the period when the Rev. Thomas Hincks came among us. It is true that is a recent circumstance ; but may we not with pleasure, even now, record his services ? He never was absent from one of our weekly meetings ; and there he delighted to apply all the resources of an intelligent and cultivated mind, to that most important of all knowledge—the right understanding of the Word of Life. We have supported this society with fidelity for many years, believing that the views maintained by Unitarian Christians are those taught by the Scriptures—are the opinions which tend most to elevate and ennoble the human character, and thus secure the largest amount of human felicity, which results accomplish all that man can be an agent in, towards promoting the honour and glory of the Most High.

As I walked through the elegantly arranged room, to which our kind Bandon friends invited us a few evenings since, I could not help thinking that the room, before and after it had been touched by the hand of taste, might not unaptly be compared to the world before and after it had felt the influence of Unitarian Christianity. What had that room in itself to recommend it? Scarcely any thing, until acted on by the magic spell of refined and classic minds. Dry posts were there supporting the ceiling; but twined with green boughs, and festooned with flowers, they seemed as if, like Aaron's rod, they had been made to bud and blossom until every pillar became a flowering tree, and the room was transformed into a beautiful grove, brilliantly illuminated. In its centre was a transparency representing a dove bearing an olive branch, surrounded by an inscription; the angel chorus which ushered Christianity into the world—"Glory to God in the highest, on earth peace, and good-will toward men." On one side of this was a smaller transparency, bearing the word "*Truth*," and on the other side one to correspond, inscribed, "*Charity*." On the walls around were tablets bearing the names of men illustrious from their efforts to break the chains which enthralled the human mind, and for the efforts to advance light and liberty in the world—Newton, Locke, Priestley, Milton, and several heroes in the moral, religious, and intellectual warfare against vice, and ignorance, its parent. At the end of the room was placed, at one side, the bust of Rammohun Roy, the star of the East; at the other side, the Western luminary, Dr. Channing, giving, as it were, an embodied presence, in a meeting where much of their spirit were already diffused. In the midst of such preparation, broke forth the melody of many voices in praise of Him "who is Lord of all power and might." There was also one general resemblance between that group and what the world will be made by Unitarian Christianity—it was composed of happy hearts, indicated by cheerful faces. Is not such an indication pre-eminently characteristic of Unitarian Christianity? It banishes gloomy despondency, which is the offspring of dark and mysterious perversion of Christianity; it teaches, in every condition of life, to confide in His goodness who is "Love," and thus sustains men in cheerful and in energetic duty, through a life given to be happily employed in preparing mankind for a better. Mr. W. Dowden concluded by expressing the pleasure he felt, in common with all around him, at the happy meeting in Bandon; and hoped that a repetition of such useful and delightful associations would be of frequent occurrence.

Mr. Isaac Stephen Varran having moved Mr. Dowden from the Chair, and Mr. Rowan having been called thereto, the thanks of the meeting were voted to the late Chairman. An hour was then appropriated to general conversation, and to those cordial interchanges between the friends present, which such a night's enjoyment heartily disposed them to, until 11 o'clock,—when this very happy meeting broke up, all present determined to continue such "assemblings" periodically, when circumstances should make them appropriate.

Abstract of the Returns from Sunday Schools in connexion with the Northern Sunday School Association.

	Number of Teachers in each School.			Number of Pupils in each School.			Of whom are Reading the Holy Scriptures.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Antrim	5	3	8	35	50	85			55
Ballycarry			36			105			
Ballyclare	10	12	22	160	151	311			150
Ballyhalbert	11	12	23	59	69	128	27	27	54
Ballymoney	1	4	5	24	25	49			35
Belfast, 1st Congreg ⁿ	13	24	37	80	178	258			129
Belfast, 2d Congreg ⁿ	9	15	24	90	130	220	22	30	52
Belfast, York-st.*									
Boston, England	3	6	9	18	20	38			26
Carrickfergus	2	3	5	9	10	19			14
Clough	3	7	10	20	24	44			
Collin	4	2	6	23	35	58			
Comber	3	3	6	20	18	38			21
Crumlin	3	2	5	30	20	50			40
Downpatrick	7	7	14	42	47	89			77
Dromore	5	7	12	70	61	131	28	30	58
Dublin, Strand-st.			6			26			10
Dublin, Jervis-st.			9			35			18
Dunmurry	4	7	11	35	50	85			
Glenarm			5			30			
Gortnagollin				15	25	40			20
Greyabbey	13	10	23	101	83	184			93
Holywood	3	6	9	46	36	82			50
Kilmore	5	5	10	30	30	60			30
Kilwaughter	10	8	18	42	36	78			
Knockstacken			4			38			
Larne	8	17	25	60	90	150			100
Moir			3			28			
Moneyrea	8	8	16	81	79	160			76
Mullaghglass				30	20	50			23
Newry	12	19	31	140	118	258			198
Newtonards	12	13	25	141	171	312	111	134	245
Newtonlimavady	4	1	5	26	23	49			37
Ralloo	7	8	15	50	57	107	46	30	76
Ravara	6	3	9	57	73	130			64
Templepatrick	5	8	13	25	53	78	23	46	69
Upper Falls	4	2	6	33	31	64			
Warrenpoint	3	3	6	14	14	28			24

* No Returns made for York-street.

THE HEWLEY JUDGMENT.

THE newspapers have informed our readers of the final Judgment of the House of Lords in this long-pending suit. The Judgment is against the Appellants, the late Trustees, and they are saddled with Costs. For this, we confess, we were not quite prepared,—though the Answers of the Judges to the ex-Chancellor's questions implied a “foregone conclusion.” It cannot be concealed that the decision is a heavy blow upon the Unitarians of the United Kingdom. The Hewley case is peculiar, and the determination upon it would seem not to apply to any other Trust or Endowment; yet as it is well known that other suits, the Wolverhampton and the Irish, have been delayed in order to be eventually ruled by this decision, they may be considered as decided adversely to the Unitarians. The general principles on which the Lords have proceeded may, and probably will, be brought into action in other cases. It is vain now to argue against those principles, or the special application of them to Lady Hewley's late Trustees, and it would be indecorous and might be hurtful to arraign the motives of the Law-Lords in their Judgment. The matter is settled, and the Unitarians must submit and abide the consequences. In this crisis, they will doubtless form a closer union than has hitherto existed for mutual protection and defence. Let our leading men, both clerical and laic, give their most serious thoughts to the position in which the recent Judgment has placed the Body, and then let ministers and congregations enter into a general and prudently-organized association for meeting the evil and guarding their common civil rights. We shall be anxious to promote such an union, and to report from time to time the steps taken towards its formation, and its proceedings when called into existence. None of the Societies already formed seem to be equal to the emergency. Some are doctrinal, which the contemplated Association must evidently not be, and none embrace so large a portion of the denomination as to represent it fully and fairly and to combine its whole strength. Meanwhile, there should not, in our humble opinion, be any merely local and partial combination, or any isolated exertions, much less individual measures. The question at issue affects immediately or remotely the whole denomination, and we have made a wrong estimate of the wisdom, public spirit, and civil influence of our brethren, if a sense of the common danger do not arouse them to such vigorous united action as shall resist and, in some degree, repel persecution and prevent oppression. We would not raise needless alarm, but it would now be folly either to be or to seem blind to the perils with which we are threatened.—*Christian Reformer.*

TRIBUTE TO THE REV. ROBERT E. B. MACLELLAN.

The members of the Christian Unitarian Church, Bridport, lately presented their Pastor with a massive and elegant Silver Tea Service, as a token of their esteem and attachment. The articles bore the following inscription:—“To the REV. R. E. B. MACLELLAN—a tribute of affectionate regard from his Bridport Congregation, August, 1842.”

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PRESBYTERIAN MARRIAGE ACT.

IN the last number of the *Bible Christian*, I gave some observations on the "*Act for the Confirmation of certain Marriages in Ireland*," which passed the legislature during the last Session of Parliament. It is impossible to state too strongly the dissatisfaction which that Act has created in the minds of Presbyterians of every church and sentiment in Ireland. It cannot be allowed to disgrace the Statute Book much longer: and the thoughts of every friend to civil liberty and good morals, ought to be turned to a calm consideration of the nature of the remedial measure to be introduced for the removal of the existing evils.

In offering a few remarks on this subject, I shall assume as guiding principles, *first*, that the new Bill should be perfectly impartial in its operation—affording equal facilities to persons of every shade of religious sentiment, and containing nothing that can wound, in any respect, the feelings of any portion of the community; and *secondly*, that it ought to remedy, if possible, *all* the evils which exist in the present law of Ireland with respect to marriage.

The existing evils are extremely numerous. Among the principal may be enumerated the following, which apply chiefly to Presbyterian marriages, though in some degree, they may affect those celebrated by members of other churches also:—but for the present we confine our attention to the Presbyterian community, whose case is about to be brought under the notice of Parliament.

1. There is no sufficient legal description of the person who is authorized to celebrate marriages: for the words of the Statute 21 and 22 Geo. III. c. 25, "*Protest-*

ant Dissenting Preachers, or Teachers, or persons pretending to be such," are unnecessarily and perniciously vague: indirectly countenancing the claims of mercenary and unprincipled men, degraded from the ministry by the tribunals of their church, who nevertheless continue to celebrate marriage for hire: and as might be expected from such men, either ask no questions whatever, of the parties who come to them for the purpose, though previously unknown to them, or such questions as could not ascertain their competency to contract; or else are satisfied with any answer, whether true, false, or evasive, which the parties themselves may be pleased to return, without producing any vouchers, written, or otherwise, for the truth of what they assert. Hence, incestuous marriages,—marriages of minors without consent of parents, or guardians,—and marriages of parties having husbands or wives still living,—have been performed by such men in scores and hundreds, to the scandal of the Christian religion, the encouragement of vice and profligacy, and the misery of families and individuals:—to say nothing of rash, ill-assorted, and inconsiderate marriages, celebrated frequently, when the parties, or one of them, were in a state of intoxication, and, sometimes, perfectly unconscious of the nature of the ceremony. Thousands of such unhappy marriages have been performed by men of this description. This evil might be remedied by confining the power of celebrating marriages to the ministers of congregations actually established, and possessing meeting-houses, or chapels, for the performance of public worship,—and licensed or registered under the proposed Act. In the case of Quakers and others, not using a regular ministry, one or two of the members of the society might be registered as public officers for the celebration of marriage.

2. No notice is required by law to be given of the intention of the parties designing to enter into a marriage: and, of course, no time need necessarily elapse between the moment when they first make up their minds to marry, and the actual celebration of the nuptials. Hence marriages are sometimes performed even by the regular ministers of congregations, with indecent, not to say mischievous haste; occasionally between minors and others, not legally authorized to contract: these are pro-

ductive of many serious evils. In some cases, marriages are entered into, without sufficient time for deliberation, and under circumstances which render them very imprudent and unadvisable. These evils would be altogether prevented, or considerably mitigated, by requiring a certain form of notice to be given, thereby enabling properly authorized persons to forbid the nuptials, if legally prohibited, and allowing the parties themselves a certain interval, to consider the nature of the contract which they are about to form, and enabling them to refrain from entering into it, if, on reflection, they see sufficient cause for so doing. The form of this notice is not very material. We object, however, to the proclamation of banns in a house of worship, as occasioning feelings inconsistent, in many cases, with the design of the place:—we think notice to be posted in a public place, as was required by Dr. Phillimore's Act in England, unnecessarily and painfully ostentatious:—and on the whole, we prefer the plan adopted in the present English Dissenters' Marriage Act, of transmitting the notice to a public office, to be there entered into a book, open to the inspection of all persons who may wish to see it. In England, the entries in this book are required to be read over at the weekly meetings of the Board of Guardians in each Poor Law District: but in Ireland, the Unions are so extensive, that the Guardians cannot be expected to be acquainted with the different families: the ceremony of reading over the list, would be a mere form, and might as well be omitted.—No marriage, however, should be allowed to take place, unless the notice had been entered in the proper office, for the requisite number of days, which might be fixed at *fifteen*, except in case of license.

3. Owing to the absence of notice, or of any other legal provision on the subject of the time and place of performing Dissenting marriages in Ireland, great laxity prevails in respect of both these circumstantialia. The marriages of the wealthier Presbyterians, are usually performed in their own dwelling-houses; the humbler classes generally resort to that of the minister. I am acquainted with one instance, in which a whiskey-shop, in the neighbourhood of the minister's house, is, or was, until very lately, the stated place for the celebration of the marriages of all persons who found it inconvenient to have the ceremony

performed at their own homes. The English Act requires the ceremony to be performed in the meeting-house; which must have been previously registered for the purpose, on the payment of a considerable fee (£6). After some consideration of this point, I am of opinion that there is no necessity for confining the celebration of a marriage, any more than the signing of a will, to a place of worship; and would therefore permit the ceremony to take place in any house (except a public house), which might be specified in the notice; the doors to be kept open, during the celebration. I am aware that this last regulation might be, in some cases, inconvenient and disagreeable; but I do not see how otherwise power could be given for tendering a legal objection, even up to the last possible moment, by any person acquainted with the existence of a lawful impediment. As to the time of celebration, the day should, of course, be specified in the notice of marriage, as well as of the place; and the ceremony should be performed only within certain limited hours: perhaps it would answer sufficiently, to say not sooner than eight o'clock in the morning, nor later than four in the afternoon.

4. A most important object is the establishment of a valid registry of all marriages to be hereafter celebrated: and the giving of legal validity to all existing registers of marriages, which, on examination by a competent tribunal, may be found to have been so kept, as to be entitled to rank as legal evidence. The Presbyterian Churches in Ireland, all require their ministers to keep accurate registers of marriages celebrated by them: but the law does not recognise these documents as *vi sua* authentic evidence: they must be proved by a more difficult process than the parochial registers of the established church; and when proved, they are not regarded as of equal authority, if of any, in establishing the facts recorded. By the present English Act, the Registration of marriages is assigned to a different officer, from the person who performs the ceremony: the Registrar is required to be present at the marriage, and to make out, and fill up the form of Registration, at the time of celebration: to see it signed by the proper persons, in the manner required by law; and to preserve it for future reference, transmitting a copy to the Registrar-General.—I see no sufficient reason

why the minister, who performs the ceremony, should not be authorized and required to discharge this duty likewise,—which would save both trouble and expense to the parties. Indeed the English Act seems liable to great objection, from the number and amount of fees which it authorizes and imposes.

5. As there may be persons who are so well known in their respective neighbourhoods, that the provision of notice, &c. would be nearly, or altogether superfluous in their cases, it might be enacted, that marriages might take place by *License*; for which an extra fee should be charged, not exceeding that payable in the ecclesiastical courts for the same indulgence. License to be granted only on the personal requisition of one of the parties to the intended marriage, who should make and subscribe in presence of the licensing officer, a declaration, stating the required particulars, such as the names, ages, residence, &c. of the parties, and the consent of parents, or guardians, where required by law. The punishment of perjury to be annexed to the crime of making a false declaration.—License being obtained, the marriage might be allowed to be celebrated at any time, after the expiration of three days. All magistrates might be authorized to grant licenses.

6. In all cases, the parties should be put to no unnecessary trouble or expense. The form of notice should be procurable on payment of a small sum, which would suffice to cover the cost of paper, printing, &c. When filled up, and duly signed, it ought to be entered on payment of a fee of six pence, or at most, of a shilling:—there is no necessity for requiring the person giving notice, to attend personally; it would be quite sufficient, if the notice be transmitted by post, or by a special messenger, accompanied by the proper fee. After the notice had stood the proper time upon the books, a copy of it, together with a certificate of the legal formality having been complied with, should be given to the person who transmitted it, upon personal application, either by himself, or another person, producing a written authority from him: and for this, a second fee of six pence might be charged. This Certified Copy should be handed to the officiating Minister, and should be his warrant for performing the ceremony at the time and place mentioned therein.

7. It may be matter of consideration, where this Notice Book should be kept. The English Act states, that the Clerk of the Poor Law Guardians, shall, if properly qualified, be the person in whose custody it should be lodged; but from the great extent of the Irish Unions, a Notice Book so kept, would be accessible to very few of those who ought to have the means of consulting it. Our respected friend, Mr. Yates, in a pamphlet on the Law of Registration, which contains a great variety of useful forms and suggestions, proposed, that in all cases, the Post-Master should be the local officer for this purpose. It seems to me, that the Registrar-General should have the power of appointing officers to discharge this duty in all the various parishes and districts of Ireland. If the Clerk of the Guardians, or the Post-Master, be properly qualified, there could be no objection to bestowing upon either of them, the office of keeper of Marriage Notices for the adjoining District: but the Registrar-General should have the power of selecting his officers from the public at large; and doubtless a sufficient number of persons could be found, who would be able to discharge the duty, and willing to undertake it, for the remuneration afforded by the fees above specified.

8. As there are persons who, from various causes, would prefer being married without the intervention of a minister of any religious persuasion, it might be enacted, that Magistrates should have the power of celebrating marriage, under the same limitations as those above specified. Such is the law at present in a great part of Europe,—as in Scotland, Holland, Germany, &c. In France, the Magistrate is the *only* person who is authorized to perform a legal marriage: those who wish for a religious service on the solemn occasion, repair to the clergyman for that purpose, after being married before the civil officer. This practice is not without its advantages: although I think that which I have sketched above is more consonant to the usages and feelings of the Irish Presbyterians.

9. I apprehend that some of my brethren may be disposed to view the system which I have here recommended as too stringent, requiring too many forms, and too much delay, and placing the performance of the ceremony under too many limitations. I have, however, proposed no

restrictions, greater than those to which the members of the Established Church willingly submit: and farther, I have proposed none, which I do not know to be required, and loudly called for, by the notoriously indecent haste, and other unseemly circumstances, with which some ministers have occasionally performed the marriage ceremony. It would be easy to enumerate several instances of the kind: but the task would be painful, not less to my readers, than to me; and I willingly pass it over. One remark, however, I would make: the leading members of the legislature are perfectly aware of the irregularities which have sometimes been committed: they believe it to be necessary for the public good, that they shall be repressed: and no prospective measure can, or will be obtained, without some restrictions. Under these circumstances, he is the best friend to the Presbyterian body, who can devise such a system as will prevent these irregularities, without unnecessarily abridging our liberties, or hampering them with so many restraints and expenses, that our people, in self-defence, may be compelled to resort for marriage to the Established Church, from which they are conscientious Dissenters, in matter of opinion.

I would earnestly recommend the different Presbyteries and Congregations of the Non-subscribing Presbyterian body, to take the present most unfavourable state of the law into their careful consideration: to digest and arrange those remedies which they may think best calculated to remove its great and pressing evils: to prepare petitions to the legislature, praying for the repeal of the present law, and the enactment of one, containing indemnity for the past, and security for the future: and to exert all the influence they can bring to bear on this momentous question, so as to ensure its final and satisfactory settlement. They cannot but be aware that the General Assembly has already thrown us overboard: that the leaders of that body are understood to be pressing upon the acceptance of Government, a Bill for giving the privilege of celebrating marriage to themselves alone, as ministers holding the doctrines of the kirk of Scotland, and connected or associated with that establishment: that Judge Crampton avowedly decided one of the recent cases, in part at least, upon that principle: and that there are men, both in Parliament and out of it, who would delight

in an opportunity of casting a stigma, and imposing a degrading restraint upon a party, which, though small, respectable, and inoffensive, is yet viewed with an *odium plus-quam-theologicum*. Unless they exert themselves, to guard their rights and interests, they are lost and trampled on: but with moderate exertion, the danger may be averted; for there are many friends to justice and fair-play, who, if made aware of our case, have both the power and the will to serve us.

J. SCOTT PORTER.

Belfast, October, 1842.

THE ATONEMENT.

“God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the ministry of reconciliation.”
—2 Cor. v. 19.

FEELING my own weakness and liability to err, and inability to do any justice to this subject, I would desire to treat it with the utmost reverence and humility; and I should be extremely grieved, to think myself capable of undervaluing what our Saviour has done for us. I am well aware, that those who embrace the popular view of this doctrine, will think I have done so in this paper; but, though I may not agree with them, as to the effect of his death on our state, I conceive my views of his mission are as exalted as their's can be; nor will I yield to any one, in the conviction of its importance and utility. Gratitude is an emotion which flows naturally from the hearts of all good men. If one of our brethren confer even a trifling favour upon us, we are grateful for it; and when we consider the magnitude of the sacrifice made by him, who “laid down his life for our sakes,” it is not surprising, that some men should be carried away by their feelings so far, as to ascribe to his death, effects, different from those it was calculated to produce. Believers in the popular view of the atonement say, that, according to their system, Christ did *more* for sinners, than those who reject that view can think he did. But I deny this. Even though he had given the fullest satisfaction for every sin that had ever been, or ever would be, committed, I deny that it would have been a greater, or more meritorious work, than that which he

performed. He taught us how to avoid sinning, which was better than to account for the sins of which we have been guilty; for it is better for us, as regards our state in this life, though there were no other, that we should be virtuous than wicked; for sin always brings a measure of punishment along with it.

Revelation teaches us, that we are accountable beings. This, the strongest incentive to virtue, and the most powerful check to vice, the Calvinist, as if he were conscious that his system is ill calculated to enable men to give a *good* account of "the deeds done in the body," takes every means to destroy, and, lest one should prove ineffectual, he has three methods of removing the consequences of his sins from himself to others. Original Sin makes Adam accountable for his transgressions. Predestination causes God to be the author of them; and the Atonement represents Christ as having given satisfaction for them. If he did this, then are we free; for if the debt was paid eighteen hundred years ago, it will not be required again. If he did this, where was the use of all his teaching, and his example? If our sins were accounted for before we were born, it is no matter whether we commit none, or a great number, and we have no occasion for a Gospel dispensation, to teach us how to avoid sinning. He came to "save his people *from their sins*;" not to pacify the wrath of God, by giving satisfaction for the sins of the people, but to teach those people how to avoid sinning in future. Unitarians and their opponents agree in this, that the meaning of the word "Atonement" is reconciliation; but the point in dispute is, who it is that required to be reconciled,—the former thinking it to be man, who needed to be reconciled to God, and the latter believing it to be God, who required to be reconciled to man. I know it is said, "he bore our sins in his own body on the tree," 1 Peter, ii. 24. I have never seen in Scripture, a stronger expression in support of the popular view of this doctrine than this; but it is no stronger than "Himself took our infirmities, and bore our sicknesses," Mat. viii, 17. There is the same proof, that all the diseases which he cured among the people, were concentrated in his body, and that he swept them all away by his death, as that he bore upon the cross all the sins which he instructed the same

people how to avoid committing. I consider both expressions figurative, and that there is a natural connexion between them, for he removed mortal and bodily blindness, cured spiritual and corporeal diseases at the same time. It may be said, that he did not do both by the same means, but I do not look on this as a valid objection; for I think his teaching showed the divine authority of his mission, as powerfully as his miracles.

Those who believe in this doctrine, are in the habit of directing attention to Christ's death, as the chief point on which sinners should rest their hopes; and his wounds, his blood, &c. are sometimes dwelt upon to a sickening extent; just as if his whole life had not been a sacrifice for our sakes—as if every part of his ministration were not worthy of being held up to admiration, as well as the last act of it. I believe he sometimes suffered nearly as much from the wilful blindness of those he came to save, when he found they “would not come unto him, that they might have rest unto their souls;” that they looked upon him, their best friend, as their enemy,—as he did upon the cross. I know that all who reject the popular view of this doctrine, are accused of believing that the death of Christ has no influence on the state of man. I believe, however, that not only his death, but that every precept he uttered, has a beneficial effect upon our condition,—or if not, it is ourselves alone who are to blame.

AN ELDER'S SON.

THE MOSAIC INSTITUTION,

CONSIDERED IN CONNEXION WITH OTHER ANCIENT
SYSTEMS OF RELIGION.

It is generally thought, that the Mosaic Institution, because it was of divine appointment, was therefore something entirely distinct, not only in its principles, but details, from the religious systems of other nations. Many seem to imagine, that whatever proceeds from the Deity, must be equally mysterious and enigmatical, as the nature and character which they themselves are wont to ascribe to God. Hence the popular system of spiritualizing revelation, and especially of attributing some recondite meaning to every part of the Mosaic Institution. It

is thought that the Deity must speak in parables, that his people may hear, but not understand. But nothing, it is evident, could be more opposed to the very nature and design, of a revelation. "Secret things," saith Moses, "belong unto the LORD our God; but those that are revealed, unto us, and to our children for ever, that we may do all the words of this law."

But further: it is generally thought that the Jewish religion was a thing *unique* in itself;—that it bore no analogy to any other religion then existing in the world;—and that, inasmuch as it was "our schoolmaster to bring us to Christ," it must, in its sacrifices and its several parts, have been meant to typify the Christian system. Now, this idea I mean to prove, by the following analogy, to be entirely erroneous. I do not mean to deny, observe, the vast superiority of the Mosaic, to any other form of religion, then existing. In its grand features, the doctrine of the Unity and spirituality of God, the perfect character which Moses ascribed to Deity in that age of ignorance, the superior morality he taught, and the wisdom evinced throughout his whole polity, not to speak of the miracles by which he was supported, and the gift of prophecy which he manifestly possessed;—in all these respects, his religion rises vastly superior to all Heathen forms of superstition, and strongly evinces itself to be indeed of God. But, notwithstanding this great superiority in doctrines and principles, the *form* of Jewish worship was not unique or different, save in some details, from the various rituals of other nations. In the chief outlines of the Jewish *ritual*, there is a strong analogy between it, and the customs of the Egyptian, Greek, and Roman nations. For instance, the sacrificial form of worship was, in ancient times, the universal mode of worshipping the gods. This, Moses applied to the service of the One living and true Jehovah; nor does this, in any way, militate against the idea of his inspiration. Men were then unprepared for any more spiritual or refined system of religion. Like children, or ignorant men to this day, they required to be acted on through the senses. A ritual worship was best calculated to awe and influence their minds. And in this we see the wisdom of the Mosaic Institution. It was enough, that their minds were confined to the worship of the one, pure

spiritual, and invisible Jehovah, without the addition in that age, of a purely spiritual *mode* of worship. Too great a departure from men's wonted habits, customs, and associations, would, in all probability, have destroyed the utility of a revelation. And hence for a nation, weak in faith, it was highly necessary, that the weak and beggarly elements of rites and sacrifices, such as the Jews had been accustomed to in Egypt, should be, in a great measure, retained.

That this was actually the case, we learn from a comparison of the Jewish ritual, with other ancient systems of religion. In the form of the tabernacle, the appointment of the priests, the selection of the victims, with several minor matters of less importance, there will, if I mistake not, be found a strong analogy. In the first place, with respect to the tabernacle, it is true, that Moses was commanded to make it according to the pattern which he had seen in the mount; but that pattern, as antiquarians will inform us, must have borne a strong resemblance to the Egyptian temples. It did not, indeed, like them, contain a statue, or emblem of the Deity, to whom it was consecrated; but in the general division and arrangement of its parts, into a holy place, peculiar to the priests, a less holy place, accessible to the people, and a *sanctum sanctorum*, appropriated more especially to the god himself, there was, at least, some resemblance. The same general division, as almost every schoolboy knows, belonged also to the Greek and Roman temples. First, we have the *Adytum*, a secret place in the temple, where none but priests entered, universally revered. And then, according to Potter, there were the (τὸ ἕσω and τὸ ἔξω περιόρταντῆριον) two places in their temples, separated by a vessel, filled with holy water, to which the clean and unclean might equally approach, as Jews and Gentiles might enter together into the outer court of the Jewish temple; but beyond which, no polluted or profane person was allowed to pass. So far, therefore, as the tabernacle is concerned, it may be admitted that there was some analogy.

That the temples of all such nations too, contained altars, as the Jewish did, whereon sacrifices were to be offered, may be, without further proof, assumed. But even in the forms of the altars, there is this similarity. "The most

ancient altars," says the Grecian antiquarian, Potter, "were adorned with horns. Nonnus introduces Agave, offering a sheep by the direction of Cadmus, *upon an altar, beautified with horns*. The figures of Roman altars upon medals, are never without horns; and the altars which remain in the ruins of old Rome, have the same ornament. Moses was commanded to erect an altar with four horns" (see Lev. xxvii. 2); and throughout his writings we have frequent mention of "the horns of the altar."

With respect, also, to their mode of consecrating their temples and altars, &c. to religious uses, I might show there was a strong analogy; but as this is a point I have already illustrated, in a former paper on sacrificial worship, it is not necessary to recur to it at present.

In the next place, then, with regard the priesthood, let us inquire if there was any resemblance. The Jewish priesthood, it is well known, was confined to Aaron and his posterity; and the remainder of the tribe of Levi was also set apart to the service of the tabernacle, but they were to act in an inferior capacity, in some measure, as servants and attendants to the priests. To this, we have no strict analogy in the Greek and Roman rituals. In these nations, priests were generally elected indifferently from the people, save that the office of chief magistrate was generally combined in the same person with that of *pontifex maximus*, or chief priest. Amongst the Egyptians, too, the same combination of offices took place. Their kings were all priests. But in Egypt, as amongst the Jews, the priests obtained their office and dignity by inheritance. The order of the priesthood there, was, in fact, as it is to this day in many nations of the East, a distinct caste, "the hereditary guardians of national learning, and the only aristocracy which appears to have exercised an important influence upon public affairs." How far the separation of Aaron and his posterity, to the office of the priesthood, was moulded upon this model, it is not for me to say. It is true, that, in its first institution, the Mosaic law allowed of no king, as that office was vested in the Deity; but by that very circumstance, the civil was combined with the priestly power; the priests became the interpreters of the will of Deity; and thus all political power was virtually centred in the

priests. Amongst the Jewish priesthood, however, there was not the same affectation of mysterious secrets, veiled from general sight, that we find amongst the Egyptian. What Jewish pride, and spiritual power, might have aimed at, if left to itself, it is not necessary to determine. But Moses, we know, strictly enjoined, that "the whole congregation" should be carefully instructed in the revealed will of God.

With respect to the *personal* fitness of any individual of the posterity of Aaron, for the office of the priesthood, it was required (see Lev. xxi. 17-24), that no person who was deformed, or had a blemish, should presume to approach the altar, or to offer sacrifice to God. Now, precisely the same law, as we are informed by the learned historian, Potter, existed amongst the Greeks and Romans. "It was required," says he, "that whoever was admitted to this office (viz. that of a priest), should be sound and perfect in all his members, it being thought a dishonour to the gods, to be served by any one who was lame, maimed, or any other way imperfect; and therefore at Athens, *before their consecration*, it was examined, whether they were perfect and entire, neither having any defect, or any thing superfluous." *

That the Grecian priests were set apart to their sacred office by some solemn act of consecration, sufficiently appears from the above extract. What the *mode* of that consecration was, it is needless to inquire. It most likely varied in different states and nations, and according to the peculiar character of the god that was to be served. An ancient custom was, to anoint with oil; and, of course, on such an occasion, the priest would be enrobed in his sacred garments. But the fact itself may suffice to illustrate the consecration of Aaron and his sons by Moses, as recorded in the 9th chapter of Leviticus.

Further, before officiating at the altar, it was required by the Mosaic law, that the priests should wash their hands and their feet with water, "that they die not."—See Exod. xxx. 17-21. In like manner, amongst the Greeks, "the priests and priestesses," says Potter, "were forced to take an oath, that they were duly purified."

* Potter's Antiquities, Book 2nd, chap. 3rd.

“Every person,” continues the same author, “who came to the solemn sacrifices, was purified by water. For this purpose, a vessel, full of holy water, was commonly placed at the entrance of the temples. This water was consecrated by putting into it a burning torch taken from the altar. The same torch was sometimes used to besprinkle those who entered the temple.” Again he continues,—“Before the sacrifices of the celestial gods, the worshippers had their whole bodies washed, or if that could not be, at least their hands; but for those that performed the sacred rites to the infernal gods, a small sprinkling was sufficient. Sometimes the feet were washed as well as the hands;—and so great a crime was it accounted to omit this ceremony, that one Asterius is said to have been struck dead with thunder, because he had approached the altar of Jupiter with unwashed hands.” I might adduce the testimony of Adams, the Roman historian, to the same effect; but this will not be deemed necessary to prove the existence of a custom, to this day prevalent in the East. Suffice it to say, that it is to this same custom the Apostle alludes, when he says, Heb. x. 22, “Let us draw near, having our hearts *sprinkled* from an evil conscience, and our bodies *washed with pure water*.”

With respect to the sacred garments in which the Jewish priests officiated, these, we know, especially in the case of the high priest, were very splendid. First, there was on his head “the mitre,” made of fine linen, on the front of which was tied, by a blue riband, a plate of pure gold, on which were engraven the words HOLINESS TO THE LORD, emblematical of that holiness which was the scope and end of the commandments. Next, he had on his shoulders, “the ephod,” or sacred vest, made “of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.”* On this were “two shoulder pieces, and on each an onyx stone, each containing six of the names of the children of Israel. To it was attached a girdle of the like colours, curiously made of needlework. And there was also “the robe of the ephod” made all of blue; and to the hem of the garment were attached a number of golden bells—seventy-two, accord-

* Exodus xxviii. 6.

ing to some authors—separated from one another by as many golden pomegranates: the bells to give notice to the people, of the entrance of the high priest into the holy place, to burn incense, that they might then go to prayer. In addition to all this, there was “the breastplate of judgment,” a piece of cloth doubled, one span square, of similar texture and formation with the ephod, on which were set twelve precious stones of different kinds, containing the engraved names of the twelve sons of Jacob, with “the Urim and Thummim,” whatever these may signify. This he wore on his breast, and it was fastened to the ephod by chains of gold. And lastly, he had “the linen breeches on his flesh.” The dress of the other priests was, of course, less splendid; but for them also, Moses was commanded to make “coats of fine linen,”—and “thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.”

Now we have not, of course, any so particular account, at least that I am aware of, of the dress of the Egyptian, Greek, or Roman priests. But these, too, we may presume, from what we know of human nature, would not be lacking in all possible pomp and splendour. Adams indeed informs us, that the chief priests amongst the Romans “wore a robe bordered with purple, and a woollen cap, in the form of a cone, with a small rod wrapt round with wool, and a tuft or tassel on the top.” “And amongst the Greeks,” says Potter, “the priests were richly attired, their garments being usually the same, at least, not much differing from royal robes;—and they always prayed and sacrificed with their feet uncovered;” another point of resemblance to the Jewish priests. “In all holy worship, their clothes were to be without spots or stains, loose and unbound. Various habits were used, according to the diversity of the gods, in whose honour the solemnities were celebrated. They who sacrificed to the celestial gods, were clothed in purple; to the infernal gods, they sacrificed in black; to Ceres, in white garments. They had also crowns upon their heads, which were generally composed of the leaves of the tree which was accounted sacred to the god, to whom they paid their devotion. Besides this crown, the priest sometimes wore upon his head a *sacred infula*, or *mitre*, from which, on each side, hung a riband.” This, with much more that

might be adduced, may serve to establish a general analogy between the sacred vestments of the Jewish and of other priests.

And lastly: there is another point of analogy in the care with which the priests of all these nations were to guard against defilement, while officiating in their office. From Lev. xxi. 11, we learn that the Jewish high priest was not to go near "any dead body, nor defile himself for his father or his mother." And says the Roman historian Adams:—"The flamen (or priest) of Jupiter, was not allowed to touch a dead body, nor to go where there was a grave; and if the *pontifex maximus* had to deliver a funeral oration, a veil was laid over the corpse, to keep it from his sight."

(*To be continued.*)

OF CREEDS AND CONFESSIONS.

(*From the Independent Whig.*)

IN our disputes with the Church of *Rome*, we contend, that the Scripture alone is a sufficient rule of faith and practice; and our divines have proved it unanswerably. But when our High Church priests argue with Dissenters, and those whom they are pleased to christen Heretics, Holy Writ is not so highly complimented; it is then very subject to lead us into mistakes, and hard to be understood. It is true, it is infallible, and was given us from Heaven to be "a light unto our feet, and a lamp unto our path;" but still it is dark and insufficient, without *human aid and explication*. For, though it be exceeding plain to us of the Established Church of *England*, and proves us to be right in every Article, Ceremony, and Habit whatsoever; yet it is utterly hid from those who will not accept of *our* guidance, and submit to *our* authority. And therefore, if they refuse to believe and obey our *Supplements* and *Improvements* of the Bible, and to accept the salvation which is to be had in our church, and the church of *Rome*, they shall have no salvation at all. It is fit and Orthodox, that men should perish for following their consciences, and for understanding the Scriptures without the leave of their Ordinary.

In consequence of this power in High Churchmen, to be the *mouthsmen* of the Bible, which, if we take their word, cannot speak for itself; they claim a right to make Creeds for others: and this is what I am now to examine.

I think it but justice to the goodness of God to affirm, that belief or disbelief can neither be a virtue nor a crime in any one, who uses the best means in his power of being informed. If a proposition be evident, we cannot avoid believing it; and where is the merit of a necessary agent? If it be not evident, we cannot help rejecting or doubting of it; and where is the crime of not performing impossibilities, or not believing what does not appear to us to be true? Are men who have good eyes, the more righteous for seeing? Or do they offend in seeing too well? Or do blind men sin in not distinguishing colours?

When we clearly see the connexion of a proposition, or know that we have God's word for it, our assent is inevitable. But if we neither comprehend it ourselves, nor see God's authority for it, and yet swallow it; this is *credulity*, and not *divine faith*, which can have nothing less than *divine truth* for its object. When we are sure that God Almighty speaks to us, we readily believe him who cannot lie, nor be mistaken, nor deceive us. But when men speak, though from God himself, our belief in them is but human confidence, if we have only their own authority that they had it from God. Their being bishops, their being learned, their meeting together in Synods—all this alters not the case. We can judge of their opinions no otherwise, than as of the opinions of men; and their decisions, but as of human decisions.

When the Articles of any Creed appear to be contained in Scripture, whoever believes *that*, does, in consequence, believe *them*; and then such Creed is unnecessary. But when we cannot, or think we cannot, find them in Scripture, and yet give equal credit to them, we depreciate and profane the divine authority itself, by accepting the words of man's invention, as wiser and more significant than the words of God's own choosing.

We are sure that the Scripture phrases were inspired by the Holy Ghost; and as sure that our own forms and injunctions are human, and framed by priests. It is therefore strange, that the former should be insufficient

and unintelligible, and the latter infallible, and to be embraced and obeyed on pain of damnation;—and that the priests must do what God Almighty has, without success, endeavoured to do.

Besides, as the imposition of human creeds is contrary to reason, so is it also to charity. They were generally made in a passion, not to edify, but to plague those for whom, or rather, against whom, they were intended. They were the engines of wrath and vengeance, nor could they serve any other purpose. Those who believed them already, did not want them; and those who disbelieved them, were not the better for them. But this was not the worst of it; for they who did not receive them against their conscience, were cursed; and they who did, deserved it. So that either the wrath of God, on one hand, or the wrath and cruelty of the clergy on the other, was unavoidable. If people said they believed, and did not, they mocked God, and shipwrecked their souls. And if they did not believe, and owned it, though they saved their souls, they provoked their reverend Fathers, and were destroyed.

Whenever these dictators in faith had a mind to be mischievous, and to undo one who gave them signal offence, by his good reputation, they began his ruin by *their great care for his soul*; and so invented a creed for him which ruined him effectually, by giving him, as they said, to Satan, but in truth, to beggary, stripes, or flames. He, therefore, who had any virtue or religion, was a certain sufferer by these systems of faith, which were contrived for that purpose. The man that had no conscience, nor honesty, was not worthy of their anger; or, which is most likely, *was on the Orthodox side*, — or at least quickly became a convert to it; being, like themselves, able to swallow any thing.

Thus Creeds, as they were the result of revenge, pride, or avarice, were the constant preludes and introductions to ignorance, cruelty, and blood: and the wretched laity were craftily, as well as inhumanly, made the deluded and unnatural instruments of butchering one another, to prove the infallibility of the Faith-makers; who, while they were wantonly shedding Christian blood, and dooming to damnation those who called upon the name of the true God, had the shameless assurance to miscall themselves the ambassadors of the meek and peaceful Jesus.

MOSES.—No. III.

MOSES IN HOREB.

“And Moses said, I will now turn aside and see this great sight, why the bush is not burned.”—EXODUS iii. 8.

Had Moses known when Jethro's flocks he led
 To Horeb's mountain, 'twas a holy place,
 He might have feared that sacred spot to tread,
 Nor sought for earthly food upon that mount of grace.
 The good man thus his daily task renewing,
 More than he seeks of blessing oft will find;
 For the Almighty, his great plans pursuing,
 Seeks out the humble, peaceful, pious mind.
 Such—unambitious of a vain world's praise,
 In calm and meek contentment pass their days,
 Wisely the path of duty careful run,
 With every rising morn, and evening's setting sun.
 Simply the Shepherd goes—his flock his care,
 But finds Jehovah waiting for him there.
 We've said the Lord had work for him—and here
 On this lone mount invites him to draw near.
 The shepherd comes—His heart with sacred awe,
 Pondered in doubt the wonders that he saw:
 A flame of fire that burns, nor yet destroys,
 A glorious emblem of celestial joys.
 Thus to his servant, God the zeal displays,
 Which now must bear him through laborious days—
 The unconsuming, active zeal, that knows
 No weary thoughts: but kindles as it glows,
 For so the spirit from the Lord will shine
 In deeds of kindness with a light divine!
 But, more than all, whilst thus the bright flame glows,
 The ethereal spirit to a mortal shows
 Its pure bright nature—unconsuming light,
 That burns through endless years and knows no night!
 It is the Lord!—attend with awe profound:
 “Put off thy sandals from thy feet, this place is holy ground;
 Nay, fear not, Moses—but my mandate hear;
 Thy brethren's cry hath come unto mine ear.
 Mine eye hath seen their bondage and their toil,
 Now will I turn, and make the Egyptian spoil!
 By thee will free this weak afflicted band,
 And lead them forward with a mighty hand,
 To fertile plains where milk and honey flow;
 For Abram's God before their steps shall go.”—
 So spake that voice no mortal may control;
 Deep fear subdued the trembling listener's soul.
 Oh! 'twas an awful thing to stand alone,
 And hear the ETERNAL from his mighty throne!
 Is he awake—or this some holy trance?
 Subdued, he bows his head, and fears an upward glance.—
 Shepherd, why dost thou hesitate to say,
 “I own thy power can still direct my way

Through desert plains, and over mountains high,—
All-glorious God—thy prostrate servant I!”

ART THOU NOT ELOQUENT?—Fear’st thou to bring
Jehovah’s message to a ruthless king?

Once thou wert valiant—why no longer strong

To charge th’ aggressor with presumptuous wrong?

To tell the tyrant ruler to his face,

God hath decreed his lasting, deep disgrace!

The powerful arm that gave, can take his breath;

Hunt his rebellious spirit to the death!

Can hurl him headlong from his lordly throne,

Should he, perverse, his messenger disown!

—Art thou not eloquent? Dost thou not know

To utter the commandment:—“Let them go.

The Lord himself a sacrifice demands,

And claims at Pharaoh’s hand his chosen bands.”

—Art thou not eloquent this truth to say:—

“Now is the accepted time,—to day—to day

Jehovah calls—Let the oppressed go free,

And at the sacred altar bow the knee.

On Horeb’s desert mount—God waits them there,

Where ransomed slaves shall learn to bow in prayer!”

AND WHAT IS ELOQUENCE?—The soul that fears

No human judgment in a righteous cause!

And what is eloquence?—The tongue that wears

No flatterers disguise, but pleads the laws

Of God and wisdom, with unshrinking power,

In prosperous moment, or in danger’s hour!

And what is eloquence?—The awful voice

That warns the sinner from his perverse will;

Fills him with fear, and turns his evil choice,

Bidding his conscience quake—his senses thrill!

Searching the fount of feeling and of truth,

It pleads the cause of age—the wrongs of helpless youth!

And what is eloquence?—Well chosen phrase;

The tongue that lispeneth forth harmonious lays?

No—’tis the utterance of a soul that moves

By the deep message of the spirit stirred,

To all that honour owns, or virtue loves—

A sound that shakes the heart-strings when ’tis heard

Commanding to the right—it fears nor rule nor nod—

Uttering each simple truth—ambassador for God!

Oh Moses! servant of the Lord—the fire

That burns, and yet consumes not, might inspire

One spark from out its holy flame, to fill

Thy bosom with a never-dying thrill!

And so it shall—thy God, who waits to bless,

Pardons thy weakness—pities thy distress.

Like yon pure flame his love destroys not those

Whom it would seek to ’lighten—long it glows

In unconsuming brightness, till its light

May be endured by mortal’s feeble sight.

By miracles convinced—by love subdued,
 The shepherd leaves his sacred solitude;
 Solemn his thought—and raised above the earth
 He seeks, with altered views, his home and hearth—
 Resolved without delay, at God's command,
 To seek his brethren in his native land;
 Nor idly bent—for this his purpose there,
 'To guide God's people to the mount of prayer.
 No hesitations now his spirit plead,
 His heart is quickened for the vent'rous deed!
 Nor shall he from his kind protector find
 Ungentle doubts to wound his righteous mind.
 His heart's adopted father bids "God speed,"
 Nor would by wayward will his path impede.
 The blessing of a friend—true counsellor and guide,
 More worth hath far than gifts or flatt'ring words of pride!

Dublin.

M. B.

REVIEW.

Facts in Reply to a Letter addressed by Mr. GEORGE MATHEWS, to the Protestant Dissenting Congregations of Strand-street and Eustace-street, Dublin. By a Member of the Congregation of Strand-street. Dublin, Goodwin and Nethercott, Marlborough-street, 1842. Pp. 40, 8vo.

IN our notice of Mr. Mathews' pamphlet, we said, that it probably would receive a specific answer from a competent hand; and we have not been disappointed in our expectation. The "Member of the Congregation of Strand-street,"—who is now well known to be a person possessing a hereditary title to be heard with attention upon any subject affecting that society, and the welfare of the Protestant Dissenting interest in general, has minutely and carefully dissected the statements of Mr. Mathews' Letter: he has detected his inconsistencies, revealed his fallacies, and exposed the odious cant by which his plans of spoliation, long and treacherously meditated, are thinly veiled. Some over-squeamish persons may complain that this writer has denounced Mr. Mathews' peccadillos in terms too strong: we are not of the number. It is necessary for the public good, that such wrong-doers as he should be shown in their true light: and the man who speaks in terms of compliment, or even indifference, of the crimes of falsification, treachery, and calumny, either betrays his own insincerity, or shows himself destitute of the pure and delicate feelings of moral discrimination.

All these charges attach to Mr. George Mathews of the Lower Castle Yard: and neither his own sophistical pamphlets, nor the elaborate harangues of his retained advocates in the Court of Chancery, will ever wipe the brand from his forehead, so long as facts continue to be facts.

In a pamphlet which he published in 1836, entitled, *An Account of the Regium Donum, &c.* and which professed to be "*founded on official documents in the Chief Secretary's Office,*" in which office he then was, as he is still, employed as a clerk,—to the disgrace, as we must say, of the successive Governments, whether calling themselves liberal or conservative, which have retained such a firebrand in their pay, — Mr. Mathews makes the following statement:—

"It is right, however, to observe, that although in several publications ascribed to ministers of the Synod of Munster, the Remonstrants, and the Presbytery of Antrim, the Westminster Confession, and the doctrinal articles of the Church of England are impeached, yet that these sects in their official communications with the Government, REPRESENT THEMSELVES AS ORTHODOX, and wisely deny the charge imputed to them."—p. 20.

This assertion we denounce as an absolute fabrication—a gross and wilful fabrication. We challenge Mr. Mathews again, as we have challenged him before, to produce, or refer to any document whatever, official, or non-official, in which any such representation as he here asserts to have been made by the whole of the three bodies named, was made by any one of them, or by any person on their behalf. There is no such document in existence, and there never was: the statement is a pure fiction of the writer;—and yet we suppose, if we speak in the language of holy and virtuous indignation of such a gross violation of truth,—imputing, as it does, scandalous falsehood and hypocrisy, to high-minded and honourable men, for the purpose, avowedly, of depriving their congregations of their endowments,—we shall be denounced as scurrilous and abusive, and what not! There is a wonderful sympathy with the tender feelings of the calumniator, the wrong-doer, and the oppressor, especially if he be backed by power;—and a most delicate squeamishness in criticising the language in which the maligned and the injured appeal to the eternal principles

of truth and justice, in defence of their rights and property; and of what to them is dearer still, their character as honest men. We should be ashamed of our own nature, however, if we could speak of such misconduct without abhorrence; and when we speak of it at all, we shall characterize it as it deserves. So much at present, for the charge of falsification.

We now proceed to that of treachery: and here, again, we shall found our remarks on Mr. Mathews' own statements. In 1836, he published a pamphlet, from which we have already quoted, intended to forward the pious purpose of depriving the Eustace-street Congregation of its funds on account of the Unitarianism of its ministers and members: yet after this, he made application to be allowed to subscribe to its support, in order to become a member of the house; and alleged as one ground of his preferring this request, that he had been highly "pleased with the religious services, especially of his friend, Dr. Ledlie." It might be difficult to reconcile these two proceedings, but the mystery is solved by a third, which is revealed in his last publication; he has instituted a Chancery suit to eject "his friend Dr. Ledlie," with whose religious services he was so highly pleased, from the pulpit, and his congregation from the meeting-house of Eustace-street! Is not this like treachery? Who does not know that the profession of a *primâ facie* interest in the property, materially facilitates the proceedings of a relator in equity? Who does not see, that Mr. Matthews, object in tendering his subscription, was to establish such a *primâ facie* interest? See *Facts*, &c. p. 12.

To the same head, we may refer the conduct of this worthy, in relation to the newly revived, or, at least, nominally revived congregation of Fermoy. We take the facts from the able, and we are enabled to declare from distinct knowledge on this point, accurate statement of the member of Strand-street.

“He then boasts that in 1837 a Northern Missionary formed a *Trinitarian* congregation at Fermoy. Possibly: for some Scotch Calvinists, it is said, have recently settled there, and the Presbyterian military were then in barracks. But why did Mr. Mathews, the patron of this congregation, strain every nerve to put it in connexion with the Synod of Munster, of whom it appears he entertained *so bad an opinion*, and where he knew the Unitarians were ‘a majority?’ Why did he not annex it to the *Synod of*

Ulster, with whom it agreed in doctrine and discipline, and whose stations were so near at hand? Why was a warrant issued for its royal bounty as if it were in connexion with our Synod, before we had even heard of its existence, or a single penny had been subscribed for the support of its minister? Why did that Northern Missionary publish a hypocritical pamphlet in praise of the principles of the Synod of Munster before his ordination into that body, and send a copy to each of those ministers whom it was deemed necessary to mislead? And why was this congregation tutored to reiterate those principles in their memorial to the Synod of Munster praying to be taken into its connexion? The answer is to be found in the VERY FIRST ACT of that *Trinitarian* minister and congregation after they had been welcomed to the bosom of the Synod. In conjunction with Mr. Mathews they became the relators in the Chancery information, wherein they prayed that their *Unitarian* brethren of the Synod, who had just given them the right hand of fellowship, might be deprived of the small pittance they enjoyed from the General Fund, which was instituted, as the founders declare, for the support of Protestant Dissent!! That minister is now gone to his last account, and because the Synod of Munster, taught by experience of treachery, demands to be satisfied as to the motives of his successor before they admit him into their connexion, the author of "the letter" has the effrontery to charge them with attempting to crush this congregation. If they do not like our Synod, let them leave it, and join the Synod of Ulster, a congenial body. Another object for which this boasted congregation was smuggled into our body is, to aid the design which 'the letter' now at last openly avows. And what is that design? To compel the Synod of Munster, under pain of forfeiting its 'funds and Churches,' and in utter subversion of its religious liberty, to profess an uniformity of belief with the Synod of Ulster, in the doctrines of the Westminster Confession. And by whom is this design avowed? By the man who, signing himself 'George Mathews,' writes thus to the late Doctor Armstrong, 20th October, 1838:—'*I am a Trinitarian, but a decided non-subscriber to creeds. I am a friend to religious liberty as much as EVEN YOU desire, and my opinions have disqualified me from being connected with the Synod of Ulster, and Seceding Synod, and upon inquiry you will find that I have been officially excluded from Membership, in consequence of being a non-subscriber. THE SYNOD OF MUNSTER IS NEITHER ARIAN NOR CALVINISTIC; it is NON-SUBSCRIBING, and I AM A NON-SUBSCRIBER.*' Now, what is the plain meaning of this letter? Clearly that the writer holds the principle of non-subscription in the sense in which the Synod of Munster holds it, that is as pledging its members neither to Arianism nor Calvinism, but in these points leaving the conscience absolutely free. But now he ridicules the principle of non-subscription, and declares that certain congregations of the Synod have forfeited their 'funds and churches,' because they are *not Calvinistic*. Is this consistent with his OWN SOLEMN DECLARATION just quoted? But that declaration was made about the time he attempted to become a Trustee of the General Fund, and his subsequent proceedings are a comment on its sincerity.

As a sample of the calumnies in which Mr. Mathews thinks it proper to indulge, no doubt for the glory of God, we extract the following passage from his Letter to the Eastace-street and Strand-street congregations; which we beg our readers, in the first place, carefully to read and digest.

“I must, before concluding, advert to several circumstances, mixed up by Dr. Drummond in this case.

“He refers occasionally to the proceedings of the Synod of Munster; but I much doubt whether you are acquainted with these proceedings. Dr. Drummond became your minister in 1815, the Bounty being only £75 a-year. Repeated applications were made to Government in that and the two following years, to raise him to the £100 rate, a sum which he enjoyed in his Belfast Congregation, and had every right to expect in Dublin. In 1818 it was represented that the Tipperary congregation being extinct, its lapsed Bounty could be disposed of by raising Dr. Drummond to the £100 class and by endowing a new congregation at Fermoy, formed by a Unitarian Minister who conducted an Academy in that place. This was accomplished, and the Fermoy Minister received this Bounty up to the year 1825, when he removed to Belfast. He never built a Meeting-house in Fermoy; gave up all preaching long before 1825; regularly attended the Established Church with his Boarders; but yet annually received a Bounty as *Presbyterian Minister of Fermoy*. The gentlemen managing the Synod of Munster, never bestowed a thought on Fermoy; but in 1837, a Northern Missionary went there, preached Trinitarian doctrine, formed a congregation, received the Bounty, and officiated to the Presbyterian Military, and a Meeting-house has been built two years ago. Let Fermoy, before 1825, and since 1837, under the Unitarian and Trinitarian Ministers, be contrasted by yourselves. Every thing that men could do to crush this Trinitarian congregation at Fermoy, has been done by the Unitarian portion of the Munster Synod, but without the slightest effect. All was right, while as before 1825 there was neither Preacher, nor People, nor Meeting-house; and in fact, nothing but the Bounty and its *respectable* recipient, who held what in the Established Church is called a non-cure, that is, tithes without duty. He was a proposed witness in the Court of Chancery, and had he appeared, would have told these circumstances himself.”

Now hear the reply:—and observe how adroitly the author of the foregoing has contrived to envelop in the one web of calumny, the Synod of Munster, Dr. Drummond, and another respected and venerated individual, whose age and virtues might have secured him from insult:

“Mr. Mathews professes to give an account of certain proceedings of the Synod of Munster, which as usual do not escape his calum-

nious interpretation. Thus he insinuates, that in 1818 the congregation of Tipperary was 'represented' to be extinct, in order that its Royal Bounty might be divided between Dr. Drummond and an Unitarian minister at Fermoy. But this is utterly UNTRUE, for in 1809, on the death of Mr. Lyster its last minister, the Synod declared Tipperary to be extinct, upon the report of a Committee specially appointed to inquire into its concerns. That report, *which is on record*, states that the lease of the meeting-house had expired with Mr. Lyster's life; that the pulpit and pews had been removed, and the house itself converted into a store by the person entitled to the possession; that there were only three persons remaining of the former congregation, whose united subscriptions would not exceed six pounds, and that after an attentive examination of the case, they were sorry to report there *was no prospect* of re-establishing the congregation. Upon this, Tipperary was very properly declared to be extinct, and its Royal Bounty was directed by government to lapse into the Widows' Fund. Had the Synod acted otherwise, and appointed a minister to a 'non-cure,' merely to be a recipient of the Royal Bounty, it would have been a gross fraud upon the government and the public. So much for the extinction of Tipperary, and alleged misapplication of its Bounty.

"As to Dr. Drummond the case is simply this:—In 1815 the bounty to the second ministers of Strand-street and Cork was only £57, owing to a mistake in the Agent's return to government. At the same time there was a surplusage of £93 arising from the lapsed bounty of Tipperary and Rahue, which for many years had been falling into the Widows' Fund. The congregation of Strand-street, *previously to choosing Dr. Drummond as their pastor*, applied to have their second minister's bounty raised to the £100 class, as had been originally intended by the administration. This application was granted in part, by adding £18 of the existing surplusage, which raised it to £75. It was not raised to £100, because, in the mean time, a congregation had been formed at Fermoy, whose minister was placed upon the third class.

"The £93 surplus bounty, therefore, was thus appropriated by government, in 1815:—

To Second Minister of Strand-street, to raise him to second class	..	..	..	..	..	£18	0	0
To second Minister of Cork, for the same purpose	..	..	..	..	..	18	0	0
To Minister of Fermoy (third class)	..	..	..	..	..	57	0	0
Total						£93	0	0

"Thus the *whole* surplus, including the lapsed bounty of Tipperary, was disposed of in 1815. How then could the extinction of that congregation have benefited Dr. Drummond's income in 1818? *The charge is utterly untrue.* The fact is, he memorialled the government *himself* in 1818, and a few days after received the following reply:—'Orders have been given to the Moderator of the Synod of Munster to add the sum of £25 per annum to your salary as co-pastor or second minister of the Presbyterian congregation of Strand-street, which will be provided for in THE GRANT

OF PARLIAMENT, and to take effect from the first of August next. (Signed) Robert Peel, Dublin Castle, 28th July, 1818.' Thus it appears that Dr. Drummond was raised to the £100 class, not by the *lapsed bounty of Tipperary*, as the author of 'the letter' falsely asserts, but by *parliamentary grant*. Facts and figures are stubborn things—let Mr. Mathews answer them if he can. Again, the minister of Fermoy, who it is insinuated was robbing Tipperary, writes thus to the Synod in 1818—'I will be no impediment to the revival of Tipperary, *if there be a prospect of it*.' So far from standing in the way of any other congregation, the Fermoy minister frequently offered to transfer the bounty to any place having a better prospect of usefulness, and to continue public worship in Fermoy at his own expense. He had not indeed built a meeting-house there, for there were no funds for the purpose; but he fitted up a large room in the Town House with a pulpit and benches, and paid the expenses of public service *out of his own pocket*. These amounted to about £20 a year for a singing clerk and other purposes, and yet Mr. Mathews dares to charge this man with holding 'tithes without duty.' The author of 'the letter' says, that after the Fermoy minister gave up all preaching, he continued to receive the bounty till 1825, when he removed to Belfast. The source from which this statement comes would appear to be a sufficient refutation, but the facts may be required by the public. That minister *never* gave up preaching while he remained in Fermoy; and did *not* continue to receive the bounty up to 1825. The last payment was made in July, 1821, in which year he removed to Belfast. Surely Mr. Mathews owes some reparation to that minister and to Dr. Drummond for these aspersions, especially as his position in the Castle afforded him every facility to ascertain the TRUTH, while at the same time it throws an air of *official authenticity* over his assertions. The author goes on to say, 'that the gentlemen managing the Synod of Munster never bestowed a thought on Fermoy.' *This also is an untruth*. There are documents to prove that every effort was made to keep up the Presbyterian interest in that place, but in vain; chiefly because of 'removals from the town, and secessions to the Methodists and the Established Church.' "

The Member of Strand-street pursues Mr Mathews through his tortuous course, with equal sagacity and success: but we have no time to enter farther at present, on details which must be sickening and disgusting to every ingenuous mind.

But we fear all this will little avail in the Court of Chancery. There sits upon the bench a magistrate of great learning and sagacity; but in matters of religious doctrine, as narrow-minded as the veriest bigot could desire: the same person who of his own motion, and even in direct opposition to the information filed by his clients, contended, as advocate for the relators in Lady Hewley's

suit before the Vice-Chancellor in England, *that Unitarians are not Christians!* That such is his conscientious opinion, we make no doubt: that he will pronounce his decrees as Lord High Chancellor of Ireland, in conformity with this opinion, whether it be or be not avowed as the ground of his judgment, we make just as little. He will find abundance of judges ready to follow his example, and of lawyers to applaud his wisdom: and if our cause were to stand or fall by the decision of human tribunals, it would be hopeless. Nevertheless, it is right and proper to enlighten the public on the great question: and whether its decision be in our favour or not, there is a higher court to which we can unhesitatingly appeal; the court of conscience upon earth, and of an All-seeing God in heaven! We should basely sacrifice not only our own just rights, but the cause of truth, and the general liberty of mankind, were we tamely to submit to the attempt which is about to be made, to rob us of the Church Property which has been handed down to us, without limitation of creed, or restriction of opinion, by our ancestors and predecessors: and of this baseness we hope none of our friends will be guilty. If the law gives the property to those who are hungering and thirsting for the possession of it, they must have it, and let them have it: but not one inch of ground, not one stiver of trust property should they have, except what the law allows; and we must, and shall, in yielding to the law, if called on so to yield, protest against the injustice of the law (is there a law?) and the wrong that is done to ourselves.

The Fall of Babylon: a Sacred Musical Drama, on which is founded Spohr's Grand Oratorio of the same title:—also, Saul at Endor, a Scene designed for Music. By HUGH HUTTON, M.A. Author of "Poetical Pieces." London, Whittaker, 1842. Pp. 35, 4to.

It is one of the many disadvantages under which the conductor of a little work like ours must labour, that he is seldom enabled to introduce to his readers those publications which he wishes to recommend, either as soon or as fully as he would wish. This truly interesting and in many respects beautiful composition has been in our possession for months before we have been able to make room for any notice of it: and at last we must despatch

it with a few lines instead of a complete analysis and review. Suffice it to observe that the selection of the characters and the arrangement of the action seem to us highly judicious: that the author in general keeps close to the substance of the sacred historian's narrative; and that he displays not only a very pleasing talent for versification, but a mind deeply imbued with a perception and relish for the peculiar spirit of Hebrew poetry, which he has properly taken as his model in the present work. The following Chorus of the Levites, founded upon the 137th Psalm, will afford a specimen of Mr. Hutton's poem.

- "By the rivers of Babel we sit down to weep,
While our harps on the willows in solitude sleep;
For we think on lone Zion, our home and our pride,
And the music of mirth would our sorrows deride.
- "With the scoffs of oppression, they ask us for glee,
For the songs of our country, we chanted while free—
But unfit are the triumphs of Zion for slaves,
And they ne'er shall be heard o'er our liberties' graves!
- "Shall we sing the Lord's song in the strangers' rude land?
Let the cunning of music be lost to our hand,
Let the voice of our singing for ever be dumb,
If we wake it to joy, till deliverance come.
- "Oh Zion, sweet Zion, beloved, though forlorn!
Though the impious enslave thee, and laugh thee to scorn,
Where'er our dark lot o'er the earth may be cast,
The remembrance of thee shall depart from us last.
- "Cruel Daughter of Babylon, proud in thy might!
Rejoice in thy day—but there cometh a night,
When the foot of the spoiler shall trample thee low,
And requite thee in wrath for Jerusalem's woe!"

Sacred Melodies: Composed and Arranged for Four Voices, with Accompaniments for the Organ or Piano Forte. By JOSEPH HART. London: Cramer, Addison, and Beale. 1842.

This publication comprises six original Psalm-tunes, arranged to hymns of which some have long been popular in our congregations, and all the rest deserve to be so. The melodies are sweet, simple, and expressive: the arrangement of the parts for the different voices, so far as we can pretend to judge, is correct and appropriate: and the music possesses the great recommendation of being easily sung and played; so that it is well fitted for use in congregational and family worship. We think it will form a very pleasing addition to our stock of sacred music.

INTELLIGENCE.

ORDINATION AT GREY-ABBEY.

ON Tuesday, August 9th, the Remonstrant Presbytery of Bangor met to ordain the Rev. W. O. M'GOWAN, who had received an unanimous call to the pastoral charge of the First Presbyterian Congregation, Grey-abbey. The services of the day were commenced by the Rev. John M'Caw, who preached an excellent discourse from the Gospel of John, xvii. 3, from which he powerfully enforced the Unitarian sentiment of the text. The Rev. Alexander Orr ably defended Presbyterian Ordination. After which, he called upon the congregation to state whether they adhered to their call. They having signified their adherence, he then called upon Mr. M'Gowan to say, whether he accepted the pastoral oversight of this congregation, and if so, to state his views and feelings in coming to minister among this people in holy things. Mr. M'Gowan having expressed his acceptance of the charge, went on to state his views nearly as follows:—

“Though you, sir, and the members of the Presbytery generally, and though this congregation well know my views of religious truth, I feel happy in coming before this assembly openly and fearlessly to declare the doctrines I entertain.

“I believe in the Scriptures of the Old and New Testament as the Word of God, written by inspired men. I believe that they contain all things necessary to salvation; line upon line, and precept upon precept, here a little, and there a little, so plain, that even the way-faring man, though a fool, cannot err therein. I believe that they teach the strict and absolute Unity of God, even the Father. I believe in the declaration of Jehovah, when he says, ‘I am God, and there is none else: I am God, and there is none like me. Is there a God beside me? There is no God, I know not any.’ I believe in the words of our divine Master, when he says, ‘And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.’ And when he again declares to the woman of Samaria, ‘The hour is coming, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.’ I believe, and confess with Paul, ‘that there is one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.’ And when he again confesses, that ‘to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.’

“I believe in the Lord Jesus Christ, as the only begotten, and well-beloved Son of God. I believe him to be the Saviour of the world, full of grace and truth. I believe him to be the Saviour, not of a few, but of all men who will hear him, obey him, and live. I believe that he came down from heaven, not to do his own will, but the will of the Father who sent him. I believe him to be the way, the truth and the life. I believe his name to be the only name under heaven, given among men, whereby they can be saved. I believe him to be the only king and head of the Chris-

tian Church. One may be of Paul, and another of Apollos, and another of Cephas; but one is our Master, even Christ; and all we are brethren.

"I believe in the Holy Spirit, or influence of God, which was shed abroad in the hearts of the believers, and whose sanctifying powers are still exercised in regenerating the world.

"I believe in the immortality of the soul, a resurrection of the dead, and a future state of righteous retribution.

"While I hold, and hold firmly too, these doctrines which I conceive to be founded on the word of truth, as on a rock of adamant, I reject at once the decrees of the councils of Trent, Chalcedon, and Constantinople. I reject all human formulas, creeds, articles, and Confessions of Faith, as I believe the Bible, and the Bible only, to be the religion of Protestants, and the only infallible standard of the Christian's faith and practice; and I believe the framers and imposers of these, to be no wiser than the man who should toil from morn till night in carrying water to the sea.

"All human authority in the Church of Christ, I consider as vain and presumptuous. For I believe, that every man is bound to stand fast in the liberty wherewith Christ hath made him free, that he be not again entangled in the yoke of bondage; and that that man, or body of men, who endeavours to impose a creed, endeavours to impose a burden which no true Christian can bear.

"I believe that it is man's duty, as well as interest, to fear God, and keep his commandments; to believe in the Lord Jesus, and to walk in his footsteps, with all lowliness and meekness, with long-suffering, forbearing each other in love. I believe, that charity and love should bind man to man in one universal brotherhood.

"These, sir, are my views of religious truth and duty, and these I shall endeavour, to the utmost of my power, to impress upon this people, and spread abroad among mankind."

Dr. Montgomery then offered up the ordination prayer; after which, the Rev. James Mulligan delivered an appropriate charge to the minister and people, and dismissed the congregation (said to amount to upwards of 900 people) with the Apostolic benediction.

After the services of the day, the congregation entertained their young pastor, and the members of Presbytery at dinner in Barnes's Inn. W. K. Bailie, Esq. Grey-abbey Mills, presided. After dinner, the following toasts were given and responded to, without sectarian bitterness:—

"*The Queen, and may her reign be long, prosperous, and happy.*"

"*Prince Albert, and the other members of the Royal Family.*"

"*The Lord Lieutenant, and prosperity to Ireland.*" Counsellor Allen responded.

"*Hugh Montgomery, Esq. the lord of the soil.*" Hugh Patterson, Esq. responded, by referring to the liberal conduct of Mr. M. towards his tenantry, and the poor.

"*Our worthy guests, the ministers of the Remonstrant Synod of Ulster,—long life to them, and success to their cause.*" Mr. Orr, Kirkcubbin, responded in appropriate terms, and concluded by giving

"*The Rev. W. O. M'Gowan, and the congregation of Grey-abbey.*"

Mr. M'Gowan replied, by expressing the happiness he experienced in coming to minister among such kind, liberal, and independent people.

"Dr. Montgomery." He arose, and took a brief view of the history of the struggles of the people of Grey-abbey in maintenance of their privileges. He encouraged them to proceed in the good cause, regardless of the misrepresentations and slander of the enemies of truth. His address throughout was exceedingly happy, and elicited thunders of applause from men of all creeds and persuasions.

"The Presbytery of Antrim." Mr. Moore replied, and concluded by giving the health of our worthy chairman, which was received with bursts of applause.

"Civil and religious liberty." Rev. F. Blakely responded in his usual style.

"Our friends of other religious persuasions, who have honoured us with their presence." Dr Trotter, Ballyatwood, and Dr. Magee, Kirkeublin, replied: the first, by stating his respect for Mr. M'Gowan, and how much he knew him to be respected by his brethren of other churches; and the second, by expressing the encouragement and friendly feeling, which had been manifested towards him by the Unitarians, and his sympathy for them in all their struggles for religious liberty.

"The Rev. John Watson." Dr Mulligan replied.

"Memory of the Rev. James Watson."

"National Education."

"Dr. Rankin, and the congregation of Ballyhemlin."

"Sunday-school Education."

"Mrs. Barnes, our worthy hostess."

MEETINGS OF UNITARIAN ASSOCIATIONS.

The American Unitarian Association held its seventeenth anniversary in Boston, on Tuesday, May 24th. The Federal-street Meeting-house (Dr. Channing's Church), in which it was held, was well filled, and the reports and speeches were of a peculiarly interesting kind. About 50,000 Tracts and books had been put into circulation, by means of the Association, during the last twelve months; a travelling agent for making sales had been employed; thirty auxiliaries organised during the same period: and twelve missionaries had been labouring in New England and the Western States. The report took a view of the advances made by Unitarianism in America, Great Britain, France, and other countries on the continent of Europe, during the last twenty years; and showed a steadily progressive rate of increase in all these regions.

The Scottish Unitarian Association met at Edinburgh, on Sunday and Monday, August 7 and 8. The Anniversary Sermons were preached by Messrs. Acton of Exeter, and Taylor of Glasgow: and the usual social repast on Monday evening was attended by about 350 ladies and gentlemen. The reports from the differ-

ent congregations were highly satisfactory, and all indications seemed to prove that Unitarianism has already secured the attention, and will, at no distant day, win the assent of many minds in different parts of Scotland, once strongly prejudiced against its doctrine.

MONUMENT TO THE LATE DR. BRUCE.

The first Presbyterian Congregation, Belfast, have lately erected in their meeting-house, a monument to the memory of their late eminent and beloved pastor, the Rev. Dr. BRUCE.

The monument is executed in statuary marble; and consists of a sarcophagus standing on a plain square base (on which is the inscription), under a handsome canopy, ornamented with sculpture. On the sarcophagus is placed a Grecian urn with a flame issuing therefrom. The back-ground is formed of black marble, which forms a strong contrast with the other portion of the work, and throws the sarcophagus and urn into good relief. The design, which was furnished by Charles Lanyon Esq. Architect and Civil Engineer, is purely Grecian in its character: and has been greatly admired for its chaste and simple grace: appropriate to the place in which it is erected, and to the character of the person whose virtues it records.

The following is a Copy of the inscription on the base of the Monument:—

To the memory of
The REV. WILLIAM BRUCE, D. D.
For Fifty-one years Minister of the Congregation assembling for worship
Within these Walls,
Whose Learning as a Scholar, Integrity as a Man, Piety as a Christian,
Judicious Zeal as a Minister, and Eminent Ability as an Advocate of
Christian Liberty, Holiness, and Truth,
Adorned his Sacred Calling, and commanded
Universal Respect,
This Monument is erected, by the
Members of the Flock which so long enjoyed the Privilege of his
Faithful, Affectionate, and Impressive Ministrations,
As a Christian Pastor.

Born in Dublin, July 30, 1757;
Ordained in Lisburn, Nov. 1779: Removed to
Strand Street Dublin, May, 1782; thence to Belfast, April, 1790.
Died in Dublin, February 27, 1841.

OBITUARY.

DIED.—On the 18th of July last, at Tavistock, Devon, the Rev. THOMAS MAY. This devoted minister of Christian truth was the only son of a respectable yeoman, who held a small farm under the Marquis of Downshire, near Hillsborough, in the North of Ireland. He received his collegiate education at the Royal Academical Institution of Belfast, and, having passed the usual examinations with credit and distinction, was duly licensed as a preacher of the Gospel, by the Presbytery of Dromore, about the year 1825. The controversy that then agitated the Presbyterian

church did not fail to engage his attention, and he was one of the few probationers who seceded from the Synod of Ulster, and connected their names and prospects with the non-subscribing ministers who soon after formed themselves into the Remonstrant Synod. Mr. May's religious opinions were at first Calvinistic, but at this period they underwent a considerable modification; and his sincere and candid love of truth soon led him to the purest principles of rational Christianity in the form professed by English Unitarians. This complete change of sentiment rendered his settlement in Ireland a matter of difficulty, as even the most liberal Dissenters in that country were at this period little, if at all, removed from High Arianism, and regarded the open profession of Unitarian opinions with nearly equal disfavour as Orthodoxy itself. Mr. May was in consequence induced to turn his thoughts to another profession, and attended the medical classes for at least one session, in the University of Glasgow, with the view of settling as a surgeon in his native country. It does not appear, however, that he entered with the interest he had anticipated into his new pursuit, as he was induced, in the year 1829, to accept an engagement for two years as the minister of the Unitarian congregation in Edinburgh. On the termination of this engagement, he paid a short visit to Ireland, and soon after accepted the invitation of the Unitarian congregation of Stand, near Manchester, to become their settled minister. He entered upon his duties there in December, 1831, and continued them, with a few slight interruptions, occasioned by feebleness of health, until June, 1841, when a decided tendency to pulmonary consumption having developed itself, he resigned his charge and removed to Tavistock, with the hope of recruiting his health in a milder, and more genial climate. At Tavistock, Mr. May was able to undertake the duties of minister in the Abbey chapel; and such was the renovation of his health and strength, that his preaching made an evident impression in the town, and the congregation rapidly and steadily increased. But the hopes that were entertained of his complete recovery were fallacious; and after the delivery of a course of lectures, in which he had unusually exerted himself, his constitution gave way, and he sunk slowly to the grave. He terminated a life full of activity and zeal, and earnest devotion to the truth, by a death as calm and peaceful as an infant's. His last thoughts were given to the promotion of the views which had so deeply interested his heart through life, and the spiritual interests of his congregation were among the most frequent and earnest subjects of his conversation. His friends have the grateful pleasure of knowing that his feelings were thoroughly reciprocated, and that the last few months of his life were rendered comparatively happy and unembarrassed by the generous sympathy and substantial aid of kind friends, both in the north and south of England. Mr. May was the author of a sermon entitled, "On the prevailing Forgetfulness of God: its Cause and Remedy;" also, "A Form for the Solemnization of Marriage among Protestant Dissenters," and several tracts of local and temporary interest. We are not aware to what extent he contributed to the periodical literature, whether religious or otherwise, of the day. He died in the 39th year of his age, and has

left a widow and two daughters (twins) to feel and lament his premature removal.—*Christian Reformer*

Died—At Delgany, County Wicklow, on Friday, the 16th of September, after an illness of two days, WILLIAM CURRY, Esq. Master in Chancery, and formerly representative in the Imperial Parliament for the city of Armagh. Cut off in the midst of life, apparent health, and active usefulness, his removal, in a manner so sudden, calls on each reader of this brief record, to be also ready, for in such an hour as we think not, the Son of Man may come. Mr. Curry was a man of most amiable character: he had a very numerous circle of friends, all of whom were warmly attached to him: and none could deserve their friendship better, by zealous, persevering and judicious exertions, to promote the welfare of those in whom he felt an interest:—this was indeed a remarkable peculiarity of his character. He was a sound and learned lawyer; and in the judicial office to which he was raised a few years since, his decisions commanded the respect of the legal profession, and the public. He was, through life, a consistent friend to civil and religious liberty: and, during his parliamentary career, continually supported his principles, as such, by his strenuous exertions and his vote. We may mention a fact, which is known to some of our readers, that, had his advice and opinion not been unfortunately overruled by those of others, to whom he deferred, contrary to his own judgment, the difficulties which at present beset the Presbyterian Marriage Question, could not have arisen. It is needless to add, that, for lofty principle, honour, and integrity, he could not be surpassed.

Mr. Curry married, in early life, Eliza, the eldest daughter to the late Rev. Dr. Bruce; who was taken from him several years since, by death; leaving no family.—He was an active and zealous member of Strand-street Congregation in Dublin; and has been removed from his place, at a time when his advice and aid would have been peculiarly required: but submission is our duty, and we repose our trust in God.

Died—In the month of August, in the 83d year of his age, Mr. JOHN MARTIN, a much-respected Elder of the Remonstrant Congregation of Kilmore. He was a firm and zealous advocate of the rights of conscience in matters of religion, and aided in maintaining the integrity of the Congregation in trying times. He was, besides, a rational and pious christian, blameless in his life and conversation, and remarkable for uprightness, moderation, genuine good will, and unaffected sincerity.

Also at the same time, Mr. JOHN JACKSON, of Quintinaglare, aged 70, another respected and worthy member of the same Congregation, and characterized by many similar virtues. They were interred on the same day, in the burying-ground attached to the meeting-house, and the great concourse of neighbours that attended their remains to the grave, testified the respect in which they were justly held.

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DIFFUSIVE NATURE OF CHRISTIANITY.

WHEN we remember the immense number of Sunday Schools which are in operation at the present day, we cannot but feel that from them must go forth a stupendous influence; an influence to enlighten the mind and purify the heart, and which may thus establish more firmly the civil institutions of our country, and extend the boundaries of the kingdom of God; an influence which, striking its roots into time, reaches into eternity.

The Sabbath School has now taken its place among the noblest institutions of Christendom. The name of its excellence is in all the earth. The child of the Church, it may be doubtful whether the Church has more reason to rejoice in such a child, or the child in such a parent. It has so grown in beauty, and so girded itself with strength, that it stands forth the most efficient helpmate in the spread of the Gospel. There is probably no movement which should be looked upon with profounder interest, or engaged in with warmer zeal. Should it be faithful to its purpose, it will breathe into the heart of the people high principles of action, and awaken coming generations to a holier life.

Our interest in this subject has brought us together, and the topic to which I would particularly invite your attention is, THE DIFFUSIVE NATURE OF CHRISTIANITY.

This may be considered the grand characteristic of the religion of Jesus,—its essence,—its life. From this the Sunday School had its origin, and to this it must owe all its future power. The spirit of the Gospel leads us to go beyond ourselves, to care for others;—its most essential element is Love.

All nature is a mute prophecy of this principle. Every thing in nature goes out of itself. The sun sends forth light, the clouds rain, the earth verdure, flowers fragrance. All the elements form one brotherhood. They go hand in hand. All the systems of the universe, by indissoluble ties are woven together. Each is a part of all, all has an influence on each. The humblest violet is watched over, and nourished, by vast and mysterious powers. The earth carries it on her bosom, the clouds refresh it with moisture, and the great sun, looking down from a distance of over ninety millions of miles, feeds it with light, and clothes it with beauty. The seasons, varied as they may appear, are all helpmates to each other, and move around our planet, for one harmonious purpose. In the whole circle of creation, there is no single atom which lies wholly locked up in itself; that power at least, which science calls gravitation, goes forth from it, and serves to keep the globe, and the extended universe together.

And as with nature, so with the God of nature. God is love. Before the material universe came forth in beauty, God existed in his own essence. Before finite beings lived, the Infinite Spirit reigned alone, in undisputed sovereignty; all power, and wisdom, and goodness, centred in himself. But, in the infinity of his love, he created other beings to be the recipients of his bounty. He made all the works that fill the wide kingdoms of nature, and, above all, he created man, giving him the sublime privilege of holding immediate communion with himself. Thus is God the fountain of infinite fulness, from which finite souls derive wisdom and life. Thus is he ever manifesting himself to the pure in heart, imparting to them perpetual blessings, scattering before them the tokens of his love, and breathing his own spiritual essence into their souls.

As with God, so with Jesus. Jesus derived his immeasurable wisdom, and love, and goodness, from the Father, and as he derived, so he imparted. There was in his soul a perpetual influx of celestial light streaming from the Infinite, and there was also a perpetual efflux, beaming, from the depths of his own being, out upon mankind. Thus was he a sun of righteousness to those who sat in the region of the shadow of death. The great characteristic of the Saviour was his desire to diffuse his

own spirit. His whole nature was love. He embraced, in his affections, all countries, and all time. He was benevolent and self-sacrificing, the true shepherd, who was willing to lay down his life for his sheep. He lived, and prayed, and toiled for others. He was crucified that they through his sufferings might rejoice, and through his death might live.

As with Christ, so with the apostles. They caught his spirit. They followed his example. They also went about doing good. "Go into all the world," said Jesus, "and preach the Gospel to every creature." And they went. "Ye shall receive power from on high, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Ye have heard me reveal the eternal principles of right. Ye have imbibed spiritual life. Now proclaim these principles, and diffuse this life. In proportion as holiness is in you, let it shine out. Let it be diffused among all nations, beginning at Jerusalem, and in your labours I will be with you unto the end of the world." And with the spirit of Jesus burning in their souls, they went abroad proclaiming, amid the storms of persecution, their glad tidings from heaven. They went in simplicity and godly sincerity. They heard the words of the Master, "As the Father hath sent me, even so send I you." And with these words kindling within them, they, through faith, subdued kingdoms, wrought righteousness, quenched the violence of fire, and out of weakness were made strong. They triumphantly met mockings, and scourgings, and bonds, and imprisonment. They were willing to be stoned, and sawn asunder, and tempted, and slain of the sword, that they might contribute to "the furtherance of the Gospel." They warned every man, and taught every man in all wisdom, that they might present every man perfect in Christ Jesus. And so keenly alive were they to the importance of their work, that Paul, the glorious prince of apostles, exclaims, "I ceased not day and night to warn every one of you with tears." Thus did they sublimely manifest the diffusive nature of their principles.

And as it was with the apostles, so was it with the Primitive Christians. They followed their great leaders, and preached in Asia Minor, and Macedonia, and Greece,

and the islands of the *Ægean* sea. Though the fires of persecution were lighted, though engines of torture were arrayed in their path, though before them were chains and dungeons, and armed men threatened their destruction, they felt that they had truth, and that the salvation of man depended upon its promulgation. Therefore did they go forth, and hazard their lives "for the name of the Lord Jesus," exclaiming in the strong language of Tertullian, "The more you mow us down, the thicker we rise!" They proclaimed the truth fearlessly, while the Church expanded, and the word of God grew mightily, and prevailed; and thus did the Primitive Christians manifest, in no ambiguous way, their own diffusive spirit.

And as with the Primitive Christians, so with all the great Reformers. When they caught new glimpses of divine truth; when new light from the revealed word opened upon them, they diffused it. They locked nothing up in the secret chambers of their own souls, but uttered to the world the views which gave them joy. Thus were the incrustations, that had gathered over the church, broken in pieces, its frozen dogmas melted down, and its petrified forms rent asunder. They did not hide their heaven-lighted lamps under a bushel, but placed them where they gave light to the world. Thus were the truths which had dawned in the horizon of their own souls diffused abroad among others, and thus were they true to the vital spirit of the Gospel.

The Gospel is flowing over with this spirit. It beams out from every precept. Every doctrine it contains, every maxim it inculcates, bears testimony that "no man liveth to himself;" that, if we have the light, we should so let it shine before others, that they seeing it, may glorify God. This is the central truth of the Bible. Love to God is the first commandment, and love to man is the second. Not on the first alone, but "on these two, hang all the law and the prophets."

If this is considered an important principle by the writers of the Gospel, so should it be by the ministers of the Gospel. They have been students of divinity; have searched for truth; have unfolded the holy oracles; and now they come forth to stand between God and the people, and make known their honest convictions. They are the great spiritual sowers, who are to scatter abroad the

incorruptible seed of the word; not to conceal it, in their own private granaries, but to diffuse it over the fields of humanity.

They believe, and therefore speak; they speak, that they may instruct; they would instruct, for they know that their message will ennoble the soul, and awaken it to unending progress. Thus they come, "not to be ministered unto, but to minister;" to transfuse the principles of virtue and holiness, and make those among whom they labour, "a peculiar people zealous of good works."

And in proportion as ministers of the Gospel are true to their office, and live in accordance with these noble principles, they will awaken in all around a kindred spirit, for when people have imbibed, they also will wish to impart. Having the inward life, they cannot conceal it. Having divine treasures, they will not hoard them. Having a mission to perform, "how will they be straightened, till it be accomplished!" Here then is the glory of the Sabbath School. As the planets drink light from the sun, so do the teachers drink light from the pastor and the word of God, and as the stars reflect their beams to enlighten the earth, so do these living constellations reflect the light of truth upon the opening minds that gather around them. The reasons which make it important for a minister of the Gospel to love holiness, make it important that his hearers should love it, and the reasons which make it important that the minister should strive to awaken others to a love of holiness, make it important that his hearers should do so likewise. Every hearer of the word, should, in some degree, be a minister of the Gospel; every citizen in the republic, a missionary of the cross. All may manifest their faith by their practice, and awaken many to a love of virtue, by the silent eloquence of their lives. And, though they stand not up in the great congregation, or utter themselves in chapel or cathedral, high thoughts may drop sweetly from their lips, and in a thousand ways they may impart to other minds the truths that inspire their own. In proportion as a soul has true spiritual life, by every law of Nature, and Revelation, and God, all of which are in perfect harmony, it will seek its diffusion.

It is this indwelling life which has been the seminal principle in all the great eras of the church. It is this

which must give life to the Sunday School. Without it, the Sunday School is but a mechanical movement, a spasmodic manifestation; with it, it is the beautiful outworking of divine truth, which liveth and abideth forever.

Too often has it been thought that the minister was to bring forward arguments, and enlighten his hearers upon controversial subjects, and when he had gained assent, and satisfied the understanding, here rest satisfied. But this is not the great work; the great work is to impart spiritual life, to kindle holy aspirations, longings for the absolute good, and thus lead to a fellowship with Christ and God. In proportion as this is the object of the pastor's labours, he will awaken the missionary spirit, the diffusive spirit, the desire to do good. The true lovers of the word will rejoice to hold sweet counsel together. They will know they have passed from death unto life, because they love the brethren. They will thus joyfully strengthen each other's hands, and encourage each other's hearts in spiritual things. Cherishing the truth with an earnest and heavenly devotion, they will desire to impart it, and among other manifestations of this spirit, the more advanced will naturally gather the young around them, that they may explain the depth of the riches, both of the wisdom and knowledge of God. Here then we have the Sunday School, and when we look at it in this light, it seems surrounded by celestial brightness, and bears upon its brow the very signet of heaven.

In the ideal church is the man of God, who imparts truth to the people, who visits them in their joys and afflictions, as a spiritual adviser and sympathizing friend; then the people loving to walk together in the steps of Jesus; then the children, gathering around their elders, that they may hear from their lips the things which concern their salvation. In this way the hearer becomes a preacher, the disciple a guide. The great congregation is divided into small congregations, and while those of more capacious understandings, gather the truths which are uttered in the sanctuary, they, in their turn, impart them to those of feebler powers. Thus the layman becomes a missionary, not by crossing oceans, or tearing himself away from the endearments of home, but by carrying the missionary spirit into the midst of that little circle, who gaze into his face with joy while he shows

them that they are heirs of an eternal inheritance. Thus the layman becomes a most efficient co-worker in the spread of holiness, and there is raised up a lay ministry often as efficient, as zealous, as pious, and in every way as worthy of respect, as the ministry at the head of the church; wheels, revolving within wheels, in harmonious action; planets moving around suns, and satellites around planets, while planets, and satellites, and suns, all circle around God as their centre. Thus the diffusive spirit of the Gospel, which is now moving so powerfully among the laymen of the church, is calling out some of the brightest manifestations of Christianity. We see new energies starting up, all around us, into vigorous action. And the very clergy, who might be tempted to slumber, are aroused, and spurred onward by the noble-hearted souls who sit under their preaching, and who feel that the great purpose of their existence is to be "up and doing."

Is it going too far to say that there are few things more cheering, than the diffusive spirit which is now felt among the laity? the warm, personal interest in religion which has led them to undertake so much, and to feel so conscious of their power, and so sensible of their responsibility? True, they may wear no official robes, but, filled with a love of God, and enlightened and purified by spiritual communion, they are indeed most worthy to carry out the purposes of the Gospel. Thus do I regard the teachers of the Sabbath School as a holy priesthood in the church, standing in the midst of the sanctuary, to break the bread of life to those of whom Jesus emphatically said, "of such is the kingdom of heaven." They have caught the true spirit, and obey the voice of the good Shepherd, who seems still to say, "Feed my lambs."

In what has been said, the desire to diffuse truth has been spoken of as a natural and necessary consequence of the absolute possession of truth. Are we to understand then that those who are most active have the highest views? Not so,—we may no doubt perceive truth with the Understanding, and not desire to impart it; but it is one thing to perceive truth, and quite another to possess it. It is one thing to acknowledge its outward beauty, and quite another to have it, living and breathing in our own souls. Then (and not till then) it becomes the life

of our life, a part of our inmost nature, dear to us as existence, opening new views of creation and God, interweaving itself with all that is high and holy, and being thus dear, and felt as the very kingdom of God within us, it will be our irrepressible desire to impart to others a joy which we feel to be so precious to ourselves. Have not many fallen into a sad error in looking upon religion chiefly through the intellect? making it a matter of logic, more than of devotion? Are there not some who dwell too much upon syllogistical reasonings, and too little upon conformity with the will of heaven? who content themselves with speculative opinions, while they neglect direct intercourse with God? Are not splendid theories too often united with deep-rooted selfishness? May not a church have exalted views of humanity, noble perceptions of God and Revelation, and yet remain cold within itself, and comparatively indifferent to the good of others? And if so, why is it thus? Is it not that while the understanding is enlightened, the sentiments sleep? that the shadow is mistaken for the substance? that religion is looked upon as an imaginary good, not a divine reality? that it is acknowledged, but not possessed—seen, but not felt?

“As the sun

Ere it is risen, sometimes paints its image
In the atmosphere,”

so may we behold the image of truth, before the truth itself has absolutely entered our minds, and as that cold image sends forth no vivifying rays, so is it with the image of truth, when with cold splendour it shines in the intellect; but let the truth itself, in its own celestial brightness rise in the horizon, and then the tide of day will flow down the mountains, and cause all nature to break forth in gladness over hill and valley. Thus might we not look upon some of our churches as they gaze on the image of truth, and shiver with coldness in the frosty atmosphere? Would to God that the living truth might warm and quicken them to earnest action!

From what we have seen, is there not reason to believe that in proportion as any individual absolutely possesses the spirit of the Gospel, he must and will exert himself to

impart it? That man cannot truly love virtue himself, who does not wish others to love it. Christianity cannot be rightly valued in that church where no active measures are taken for its diffusion. "Here," it may be said, "we shall have all the evils of sectarianism." But let it be remembered that there is an immeasurable difference between the wish to diffuse holiness, and the low purpose of strengthening a party. Narrowness and bitterness are indeed objectionable, but not the desire to see all mankind sitting like brothers at the feet of Jesus. To be clamorous that others should assent to certain dogmas, while, if they do not, we stand ready to treat them unkindly, this, we may well say, is neither generous nor right. Such a spirit is not the spirit of the Gospel, and such a spirit no one should manifest. But if we feel that we have soul-inspiring views of God and Revelation, views calculated to give life to the noblest powers of the soul, and regenerate the world, then we have no moral right to stand still. We are bound to disseminate those views, and to do so in love; not to cause dissensions, but to awaken holiness.

The spirit of Christ is above narrow considerations. It cares not for sects, but for truth, and thus while it cherishes universal principles, it respects private judgment. It reveres as essential not that which is peculiar to one, but that which is common to all. It seeks not for uniformity of opinion, but purity of heart; not verbal belief, but perfection of character. It looks upon these as the very soul of religion, and hails their spread as the dawn of a brighter day. Taking then this view, may we not say that it is the duty of every Christian to disseminate those interior principles which give vitality to his faith, and which constitute the chief glory of the religion of Jesus?

But I now take another view. The diffusive spirit is not only a result of having truth, but a means of acquiring more. As we give, so shall we receive. The husbandman who hopes for a plentiful harvest, must bountifully scatter his seed, and as he scatters, so will he gather; and thus with virtue and wisdom,

"They are treasures which do grow by use,
And multiply by spreading."

Truth is so active in its nature, that it will not remain in a soul which seeks not its diffusion. If a tree should no longer bear leaves, it must die. If the sun should no longer send forth light, it would cease to be a sun ; so in proportion as a soul should voluntarily refuse to impart divine life, it will cease to have divine life. He who would selfishly monopolize truth, retains what he has, as those who hold snow, the closer it is grasped, the sooner it melts. Truth is not a stagnant pool, but a fountain. If the water remain still, it is soon covered with slime ; but if it spring forth, and wind down the hills, and through the green meadows, then a new supply gushes up, and the breaking bubbles, sparkling like crystal, show that in its very action there is life. Thus, in striving to do, we obtain. When the Holy Spirit came down upon the apostles, it came in tongues of flame, as if, in that mute way, it would signify that all sincere disciples must have tongues warm with truth, and be ever ready, as with lips touched by a coal from the altar, to declare the counsels of God. As we do this, we shall receive new strength and higher perceptions. As we perform the will, we shall know of the doctrine. As we strive to reproduce in the hearts of others our most exalted sentiments of truth and duty, we shall have closer fellowship with the Father, and thus in every sincere attempt to elevate a fellow-being, we shall ennoble ourselves.

It is related of the celebrated John Howe, chaplain to Oliver Cromwell, that being often applied to for protection by men of all parties in those eventful times, he never refused assistance to any worthy person, whatever his religious views, until one day Cromwell said to him, "Mr. Howe, you have asked favours for every body except yourself ; pray when does your turn come ?" "My turn, my lord protector," said Howe, "is always come when I can serve another."

And thus it is with all ; by the immutable decrees of God, in loving to do good, we acquire a love for goodness itself, and in loving goodness we prepare ourselves to receive it more fully into our souls. Goodness is infinite, we receive of its unbounded fulness, in proportion as we are faithful to what we have received already, and thus are well-doing and well-being indissolubly connected together ; and a love of God is increased by a right love

of our neighbour, and a right love of our neighbour is increased by striving to do something for his spiritual advantage. Thus are we brought to feel that sublime saying of Jesus, "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall be poured into your bosom." And thus we see, that diffusing truth is one of the golden keys that will open the kingdom of heaven, and action for the good of others, not only a manifestation of inward life already kindled, but a means, and a very essential and powerful means of increasing that life.

Thus have we looked upon the diffusive spirit of Christianity as one of its most marked characteristics, one of its absolute requirements. The proud Roman confined his sympathy to his own city, and looked upon surrounding provinces only as they served to add to the splendour of the capital. The Christian feels that from his home, and his city, holy influences should be sent from centre to circumference: mankind being one brotherhood, and God the Father of all. Every fellow-being is a fellow-pilgrim, upon whom he looks with sincerest sympathy, with open hand, and warm heart, ever ready to counsel and encourage. Thus, while philosophy taught the "love of wisdom," it was left for Christianity to unfold, far more gloriously, "the wisdom of love," a spiritual, active, world-embracing affection, which in the vast whole, overlooks not the good of each, and extending through individuals, encircles mankind.

Thus is the diffusive spirit an essential spirit in Christianity, and thus is it necessary to the life of the church. A church without it must languish. The mark of disease is upon it;—and it must soon rest in sepulchral coldness, unless it arouse its energies and put forth its powers. The church which bears no outward fruit, cumbereth the ground. The church which carries its talents in a napkin, is an unprofitable servant. If it would retain the respect of the faithful, and the blessing of heaven, whatever truth it has, it must diffuse. This is the great pledge of life, and the great means of retaining life, both with the church and the individual.

If the views here presented are true, then the most important work with the minister, is, out of the fulness of his own heart, to invigorate and inspire all who are

around him. In his private devotions, in his pastoral walks, in his public ministrations, this purpose should add fire to his zeal, and constancy to his efforts. He should not idly luxuriate in philosophic dreams or splendid abstractions. He should not rest satisfied with historic detail or prudential maxims, but rise into holy action; and with unquenchable ardour, and serene hope, work, as if to move heaven and earth by his endeavour.

If these views are true, then every layman should say, "What have I yet done? What am I now doing? In what manner, and to what degree, am I diffusing the spirit of the Gospel?" If these views are true, then every layman should qualify himself to impart truth, and to impart it wisely. There should be no deficiency of earnest and able teachers. Instructing should be considered a privilege, and all the duties connected with it, in the highest degree honourable; worthy of self-sacrifice, and tending to give greater elevation to the teacher, as well as the taught.

If these views are true, then those already engaged as teachers should strive to cherish within themselves, with ever increasing zeal, the spiritual life. Without this, their labour is in vain; with it they can do all things. They must not rest satisfied with the letter of the Scripture, but seek for the spirit, remembering that the letter killeth while the spirit maketh alive. They must, therefore, have direct intercourse with the Father, and, through meditation and prayer, receive from him revelations of truth, and effusions of goodness; in this way alone can they feed others with the bread that comes down from heaven. Thus the greatest requisite for the prosperity of a Sunday School, is spiritual life. The school will flourish in exact proportion as the teachers partake of this spirit. If they would increase their influence, let them increase their piety. If they would impart life, let them gain life.

To bring this about should be the leading object of the teachers' meetings. In these meetings the main desire should be to awaken a stronger love for self-improvement, for Christian excellence, for communion with God. If a teacher comes to a child without inward spiritual life, and hopes to bring out from its mind virtue and truth, may we not say with the woman of Samaria, "You have nothing wherewith to draw, and the well is deep." The

first duty of the teacher is to go down into the depths of his own soul. He who would gain right access to the spiritual nature of a child, will find the nearest way is through his own spiritual nature. He must speak of what he knows, and what he feels, and the teachers' meetings should therefore quicken the teachers themselves, and thus should exist there the diffusive spirit, and holy emotions, like electric fire, flow freely from heart to heart. If we call the teachers the unordained clergy, may we not consider the teachers' meetings as private divinity schools, over which the settled minister is to preside? And, as he has had signal advantages, he will here be able to impart of his experience and wisdom, and thus diffuse among the teachers that knowledge which they will so gratefully receive.

If the views here presented are true, then they will throw much light upon the subject of instruction. We shall see that the chief work is not so much to impart a knowledge of words, as a love of virtue; not so much geographical descriptions, as principles of conduct; not so much in leading to outward regularity, as inward, spiritual life. We shall not by any means dis sever these, but always wish to unite them. We shall see that small sins are small giants, which may at first appear dwarf-like, but which have power, if not resisted, to bind the soul, as with cords of iron, and cast it into perdition. We shall see also that every sigh for sin, every aspiration for virtue, every inclination for spiritual good, is to be watched over with deepest interest; that we are to teach children that these are little glimmerings, shining through the crevices of a door, and, if they will follow, the door shall be opened, and they will behold the wide heavens, and walk in God's marvellous light. We are not only to tell them what we see, but to lead them to see for themselves, to stir up their slumbering energies, and thus awaken the witness within them. We are not to dogmatize. We are not to speak even of God's commands, as if they were arbitrary dictates, but feeling that they are in accordance with eternal right, we shall lead them to see that Revelation does not create truth, but reveals it, and that God not only speaks to the soul, but in the soul. Thus may we lead the child to the high enjoyments of true spiritual life.

The views here unfolded do not imply that, in order to teach, a person must already have attained perfection. They do indeed imply, that a teacher should love holiness; but having this love, the active work of diffusing it will be the surest means of acquiring more. In the attempt to express our thoughts, our very conceptions grow brighter. In the view of imparting religious feelings, our own emotions are deepened, and thus, as teachers, week after week assemble to instruct, they will have constant and peculiar incitements to self-improvement. Hence, so far from avoiding this labour on account of not having extraordinary Christian acquirements, we should enter it, and labour the more faithfully, that we may thereby gain those acquirements.

If there is a response to these views among those who are already engaged in the work, they will not for any slight reason be tempted to leave it. They will remain year after year steadfast to their purpose; in the morning sowing their seed, and in the very evening of life withholding not their hand. They will feel, with ever-increasing force, the words of Sir James Mackintosh, "Think more of the good you can do, than the evil you can only lament." And when about to be called to another world, they will be able to say with Whitfield, who preached the day before his death, and being weary and faint, exclaimed, "Lord, though I am tired in thy work, I am not tired of it."

And once more, if a teacher truly has this diffusive spirit, he will carry it with him wherever he goes. Not as a formal thing, but as a living emanation, it will shine from his soul. In the beauties of nature and the busy scenes of life, he will carry it with him. When he is with those who do not sympathize, he will gain their respect, and awaken them to reflection. And when he is with those who are fellow-labourers, he will speak what he sincerely feels, and his words will be calculated to lead them to renewed exertion. Should he be absent from his own place of abode, and dwell awhile in secluded retreats or crowded cities, he would not have laid aside his nobler nature, but would rejoice to say a word, or perform a duty, which might benefit a cause around which cluster in his mind so many happy associations.

And more than this, the same spirit of vigorous Chris-

tian love will lead to yet wider desires. He will wish that others may be sent to diffuse the true spirit, and he will gladly give his aid that they may be sent. And here we touch upon a subject of deep interest. How many, in retired parts of the country, would rejoice to have some warm-hearted, truth-inspired man come among them, who by his experience might enlighten, and by his own deep feelings animate to greater exertion and holier life. Are there not those who will go forth to kindle the fires on the altar, and, as the burning brand was sent from village to village among the Highlands of Scotland, to pass from school to school with a message which will arouse and rejoice the church.

If Sunday Schools would associate themselves for such an object, individuals might be sent who would speak an instructive and awakening word.* And in addition to this, at a small expense, small tracts might be printed for extensive distribution. These silent monitors would go forth as the winged messengers of goodness and love and, while they would be read by the young with great avidity and delight, might be instrumental of great good.

If the teachers and scholars would unite in contributing what they are able for the accomplishment of such an object, that knowledge and virtue might be more generally extended, much might be done. John Wesley (that great ecclesiastical legislator of Methodism) founded his whole system of finance for the immense expenses of his denomination, upon penny collections; and by these small contributions you will remember what incalculable sums were raised. Might not much in this way be done among us? A thought is the seed of an act; the seed has not come to maturity until it bear fruit in the act. If we feel, let that feeling lead to some worthy result. Have we enough of spiritual life to desire its diffusion? If we have, we shall make ourselves felt, and the cause of truth will not drag heavily, but will glide onward like a mighty river, and spread like the waves of the sea.

When Zoroaster's scholars asked him what they should

* The above suggestion has been followed by many schools. Contributions have been made both in city and country. A committee (composed of gentlemen who were willing to volunteer their time), has been appointed to visit distant towns.—Within the last six months 1944 miles have been travelled; 41 towns, in four different states, have been visited; 961 teachers, 6493 pupils, and in all, over 12,000 persons have been addressed; beside which, several thousand small books have been printed, and distributed among the various schools.

do to obtain winged souls, such as might soar into the bright beams of divine truth, he bade them bathe in holiness, which is as the river of Paradise. And so let it be with us, until our whole souls are quickened into spiritual life; and then shall we all, as by an irresistible impulse, desire its diffusion; for, in the beautiful language of Spenser,

“The noble heart that harbours virtuous thought,
And labours with a glorious, great intent,
Can never rest, until it forth have brought,
Some glory excellent!”

(From R. C. Waterston's *Thoughts on Spiritual Culture*.)

THE MOSAIC INSTITUTION,

CONSIDERED IN CONNEXION WITH OTHER ANCIENT
SYSTEMS OF RELIGION.

(Concluded from page 277.)

I HAVE already compared the above institution with the *rituals* of Heathen nations, with reference to the *tabernacle* and *priesthood*, and the various circumstances connected with them; and have found, on the whole, a strong analogy. It remains to consider them with respect to the *victims*, the *mode* of offering, and other circumstances not included in the above classification.

In the third place, then, with respect to the *victims*, it was required by the law of Moses that these should be “without spot or blemish.” Thus saith Moses, Lev. xxii. 19—21: “Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace-offerings unto the LORD, to accomplish his vow, it shall be perfect, to be accepted: there shall be no blemish therein.” Now precisely the same law we find to have prevailed amongst the Greeks and Romans. “The third and chief part of this sacrifice,” says Potter, “was *the victim*; concerning which it may be observed, in the first place, that it was required to be whole, perfect, and sound in all its members, without spot or blemish, otherwise it was unacceptable to the gods, who must be served with the very best of all the flocks and

herds; to which end Solon, in his laws, commanded the Athenians to offer chosen and select sacrifices; and it was an ancient custom to cull out of the flocks the goodliest of all the cattle, and put certain marks upon them, whereby they might be distinguished from the rest. Notwithstanding all this care in the choice of the victims," he continues, "it was thought unlawful to offer them till the priests had, by various experiments, made trial of them." To the same effect, Adams tells us that amongst the Romans "it was necessary that the animals to be sacrificed should be without spot and blemish, never yoked in the plough; and therefore they were chosen from the flock or herd, approved by the priests, and marked with chalk."

From this last quotation we perceive that it was the custom amongst those nations not to "yoke in the plough," or indeed in any other way subject to labour, those animals that were designed for sacrifice. Now the same law Moses laid down for the observance of the Jews (Deut. xv. 19): "All the firstling males that come of thy herd, and of thy flock, thou shalt sanctify unto the LORD thy God: *thou shalt do no work* with the firstling of thy bullock, nor shear the firstling of thy sheep."

As to the *kinds* of animals offered in sacrifice by all nations, in these of course there must have been much similarity. In general, such as were used and most esteemed as human food, were deemed the most acceptable offerings to the gods. It is probable, indeed, that amongst the Egyptians, the ox was not offered, as it was there considered a sacred animal—the animal in which their deity Apis became incarnate. And hence, in the Mosaic law, it may have been especially commanded that the bullock should be offered in order to guard the Israelites against this superstition, into which they were too much disposed to run. But among the Greek and Roman nations, as amongst the Jews, the bullock, heifer, lamb, ram, goat, &c. were the animals usually sacrificed. Among the former nations, indeed, "choice was made of animals according to the disposition of the gods to whom they were offered; for almost every god had some of the animals consecrated to him, and out of those, sacrifices were usually chosen." Thus, the goat was sacrificed to Bacchus as an enemy to the vine, and the sow to Ceres, as being apt to root up the seed corn, and on that account inimical

to her. But this distinction could not of course exist in the Mosaic law, as there was but one object of worship; and by that law the sow was forbidden to be offered or even eaten, as it came under that class of animals considered to be unclean. It is worthy of remark, however, that in both rituals, some animals were more acceptable at one age than another. For example, "a heifer a year old," says Potter, "which had never been put to the yoke, was most grateful to the gods." Of this he quotes several examples from the poets. In like manner the Jews are commanded, in making the holy water, or "water of separation" as it is called, to sacrifice "a red *heifer* without spot, wherein is no blemish, and *upon which never came yoke*."—See Num. xix. 2. Besides, the usual offering was "a *young bullock*," or "a *kid* of the goats," or "a *lamb*," or the young of whatever animal was commanded.

With respect to the *mode* of offering the sacrifice, in the first place, among the Jews the individual who did so, was to bring his offering to "the door of the tabernacle of the congregation before the LORD; and he shall put his hand upon the head of the burnt-offering;—and he shall kill the bullock before the LORD." Now, much importance has been attached to this circumstance of the individual being commanded to lay his hand on the head of the victim, as if by that act he transferred his sins to the animal as his substitute, and thus typified the transfer of our guilt to the innocent victim Christ. Of the moral truth and justice of such a transfer I shall not at present speak. It is sufficient to say that such an explanation of the act is completely fanciful, or at least hypothetical, for I am ignorant of any Scripture warrant for such a construction of it. It is more likely, that the act was merely meant to signify the solemn devoting of the victim to God by the owner of the property as his offering. The laying on of hands is to this day a usual mode of setting apart any thing to religious purposes. It was so in the days of the Apostles; and even in the days of Moses, as we learn Num. xxvii. 19, where he is directed to "take Joshua the son of Nun, a man in whom is the spirit, and *lay thine upon him*;" that is, for the purpose of setting him in charge over the people. In like manner, in Num. viii. 10, we are informed, "And thou shalt bring the Levites before the LORD, and the children of Israel shall *put their hands*

on the Levites, and Aaron shall offer the Levites before the LORD, for an offering of the children of Israel, that they may execute the service of the LORD." This, I think, satisfactorily explains it.

In this circumstance, I am not aware of any exact analogy in the Greek or Roman rituals. Their mode was, according to Potter, after the victim was brought and examined, to sprinkle the altar and people present with holy water; to address the gods in prayer, after which, "the priest took a cup of wine, and having tasted it himself, caused the company to do so likewise, and poured forth the remainder between the horns of the victim." And amongst the Romans, Adams informs us that "a salted cake was sprinkled on the head of the beast, and frankincense and wine poured between its horns, the priest having first tasted the wine himself, and given it to be tasted by those who stood next to him." Thus the victim was said to be sacrificed or rather devoted, as it was among the Jews, by the laying on of the owner's hand. The act was different, but the purpose seemingly much the same.

Another circumstance which has been made much of by our self-styled *Orthodox* expounders of the Mosaic law, was, the sprinkling of the altar with the blood of the victim. "And the priests, Aaron's sons," saith Moses (Lev. i. 5), "shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation." Now to an unbiassed mind it might appear, that, as the laying on of the hand on the head of the victim by the owner of the property was simply a solemn devoting of it to the service of God; so also, the sprinkling of the blood on the altar by the priest, and the pouring out of the remainder of the blood at the bottom of the altar, was the only way, in fact, in which the minister of religion could present the sacrifice, and indicate, as it were, to the Deity, the offering of the victim. That this was, at least, the *intention of the act*, appears plainly from the case of a meat-offering where no blood was shed, but which was composed of, "fine flour mingled with oil," and perfumed with frankincense. "And he (the owner) shall bring it to Aaron's sons the priests (see Lev. ii. 2): and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn *the memorial of*

it upon the altar," &c. Here, then, we see that a memorial of the meat-offering was to be burned upon the altar; and in like manner, the sprinkling of the blood was in part a *memorial* of the offered victim; for the principal part of each sacrifice went in general to the priests. This appears from another circumstance, that on important occasions the priest was commanded to repeat this act, or as it is said, "to sprinkle the blood *before the Lord*" *seven times*, to render the act more significant; and for the same reason, on the great day of Atonement the blood was sprinkled on the mercy-seat within the veil.

If it be still maintained, however, that the act was designedly typical of the sprinkling of our Saviour's blood, I ask why did not Moses tell them so? It is certain that the Jews knew nothing of it, that they never expected a suffering Messiah. Indeed, how could they? Moses does not once tell them of those types which Christians are so excellent at discovering in his writings,—a strange omission in a revelation, especially where their eternal safety depended on that knowledge.

But that the act had no such meaning is evident from this circumstance, that we find the same mode of sacrificing amongst the Greeks and Romans. Amongst the Greeks, as we are informed by Potter, "the blood was reserved in a vessel, and *offered on the altar* to the celestial gods; if the sacrifice belonged to the gods of the sea, it was poured into salt water." And thus also Adams—"the blood being caught in goblets, was poured *on the altar*." Amongst those nations also, they had occasionally "whole burnt-offerings," as amongst the Jews, that is, where the whole animal was consumed; but in general only a part of the victim was consumed, and the rest given to the priests, or in some cases restored to be eaten by the owners; and here again there is between the two systems a strong analogy. Amongst the Jews, the parts of the animal to be consumed in sacrifice were, "all the fat that covereth the inwards, and the caul above the liver, and the two kidneys with the fat that is upon them," to which were on some occasions added the rump and right shoulder; and the classical reader will trace even in these circumstances the analogy. Amongst the Greeks indeed, perhaps the chief portions offered were the thighs, with the choicest bits cut from every other portion of the animal; but cer-

tainly the fat and parts of "the inwards" were always included.

Further, amongst the Jews, the victim by no means constituted the whole of the sacrifice on many occasions, though this is not generally considered. With their burnt-offerings they were to offer "a meat-offering," that is, "of fine flour mingled with oil," sometimes to a large amount, and a drink-offering of wine (see Num. xxviii. 13—28); and on some occasions too, as I have already intimated, such "a meat-offering" was the only sacrifice offered, in which case, of course, there could be no blood shed. Now among the Greeks, a similar custom of sprinkling the parts to be consumed with meal, or offering bread corn or cakes, and pouring oil and wine upon the sacrifices while burning, was, it appears, also prevalent.

Again, the burning of incense as an odour well pleasing to the Deity or the gods, was a custom common both to the Jewish and Heathen rituals. And in general it may be affirmed that such things as were considered most agreeable to the human palate or the senses, was for this reason offered up in sacrifice. Heathen nations thought that their gods were more likely to be pleased with what was most acceptable to themselves; and Moses, though nowhere sanctioning the idea, simply applies such rites to the service of the true God. Thus also, whilst the sacrifice was burning, it was customary in those nations to dance round the altar on some occasions, whilst they sung their sacred hymns. For this purpose they also used musical instruments at sacrifices. And king David, we know, instituted bands of musicians, and singers, and sacred dancers also into the service of the Jewish tabernacle. And in Num. x. 10, the Jews are commanded—"Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, *ye shall blow with the trumpets over your burnt-offerings*, and over the sacrifices of your peace-offerings, that they may be to you for a memorial before your God."

Lastly, "no sacrifice," as we are informed by Pliny, "was made without meal mixed with salt."—(See Potter, book ii. chap. 4.) And in Lev. ii. 13, we read, "Every oblation of thy meat-offering shalt thou season with salt, neither shalt thou suffer the salt of the covenant of thy God to be lacking to thy meat-offering; with all thine offerings thou shalt offer salt."

These are the chief points on which I have thought it necessary to compare the Jewish with the Heathen rituals; and it remains for the reader to say whether I have not made out a strong analogy. It would be easy to follow it up with other points of comparison. Thus for instance, with respect to the pollution they thought to emanate from dead bodies, we find betwixt them a great similarity. In Num. xix. 11, we read, "He that toucheth the dead body of any man shall be unclean seven days." And we have already seen that the priest of Jupiter was not allowed to touch a dead body; and further, the friends of a deceased person amongst the Romans were repeatedly purified after the interment, and even the house itself was also purified, and "on the ninth day a sacrifice was performed, with which these solemnities and the mourning were concluded."

Into these points of resemblance our space would not permit me to enter further. And I have only to conclude by guarding once more against the idea, that by the above comparison I have meant to undervalue the Mosaic dispensation. I have only meant to undervalue, and show the falsity of the opinion of those who will attach a meaning of their own to that institution, and will persist in finding types and emblems in it of which the author himself had not the most remote idea. The great object of Moses was, in one word, to guard by rites, then common amongst men, the worship of the one true God, and to bind the Jews to keep his commandments.

Colonnel, August, 1842.

B.C.D.

DR. CHANNING.

THE decease of this illustrious man must be generally known to our readers, through the medium of the daily press, before this periodical can reach them. In making our record of this melancholy event, we do not profess to introduce any facts which have not been already given to the public through other channels, in various forms, and at different periods of time. Those facts, however, we shall embody in the present notice, with such remarks and reflections, as might naturally be expected to arise in connection with our announcement of the death of Dr. Channing.

This highly distinguished man was a native of Newport, Rhode Island, of which town his father was an eminent merchant. He was born about the year 1779. He was educated with a view to one of the learned professions, and graduated at Harvard College, which is sometimes called the University of Cambridge, and is within two or three miles of the city of Boston. He gave early indications of superior intellectual power; and, contrary to the expectations of most of his friends, turned his attention to the ministerial profession. He was ordained to the pastoral charge of the Congregation of Federal-street, Boston, in the twenty-fourth year of his age.

During the early part of his ministry, the theological views of Mr. Channing were considered of that character usually denominated "evangelical." But his was not a mind that would be likely to receive and cherish a faith, the result of accident, perhaps, rather than of reflection. It is to be observed, also, that he commenced his public career in trying times—times, the circumstances of which, would stir the energies of minds of a far less vigorous stamp than his, and arouse them to serious and determined action. The attempt to revive the intolerant spirit of former and unhappy ages, was made amongst a people, whose progenitors had left the country of their birth, themselves the victims of religious persecution, and sought, as "Pilgrim Fathers," upon the bleak shores of New England, a liberty of conscience, which had been denied them by a Royal Tyrant at home. Under such circumstances, a young man of Mr. Channing's talents and temperament, was not likely to remain an indifferent spectator. We may rest assured, that it was after a dispassionate investigation, and serious reflection, that he stood forward as he did, the champion of the "proscribed and persecuted opinions." He perceived with sorrow, the errors which were so widely spread around him; but that sorrow was augmented by observing the means by which it was attempted to perpetuate these, upon the ruins of their opposite truths. Free and searching thought is dangerous to the existence of error, therefore that was to be destroyed,—Christ's own teachings were not to be held as a sufficient guide to Christ's religion,—human creeds were to be imposed, lest the inspired volume alone, should lead the humble inquirer astray; and all this was to be

submitted to, or incur the contempt and derision of an ignorant and bigotted community. Such a season as this, required, and would call forth to exertion, superior minds; and the most exalted of these, the mighty master spirit of all, unquestionably appeared in William Ellery Channing. He refers to this period with all his peculiar earnestness and feeling, in his preface to the first Boston edition of his works; and appears, in an especial manner, to rest his claim to the remembrance of posterity, on the exertions he then made. He there says,—“The times required that a voice of strength and courage should be lifted up, and I rejoice that I was found amongst those by whom it was uttered, and sent far and wide. The timid, sensitive, diffident and doubting, needed this voice; and without it, would have been borne down by the clamour of intolerance. If,” he continues, “in any respect I have rendered a service to humanity and religion, which may deserve to be remembered when I shall be taken away—it is this.” He has, however, a multitude of other claims upon the gratitude of his fellow-men, but if his struggles for human rights, and human improvement, had gone no farther, there would have been abundant reason for cherishing and venerating his memory.

Throughout his eloquent advocacy of liberal opinions in religion, Dr. Channing always laboured to secure a solid groundwork for these, by refining and exalting the human mind. Hence we find him continually asserting its unparalleled importance. The highest earthly considerations were sunk by him, when brought into comparison with the “greatness of the human soul.” He doubtless perceived, that if mankind were properly awakened to a sense of their own true dignity, that they would have an affinity for goodness and truth, when presented to them, and would be led to reject the usurped authority of fellow-mortals over their minds; and enable them to oppose with success, the slavish yoke of the baser passions of their own nature.

Dr. Channing had a great aversion to personal controversy. He never permitted himself to become entangled in this snare. From the nature of his writings, and the number of his opponents, it was not to be expected that he should remain unassailed. Neither was he:—but he still declined any particular notice of his assailants. He

states distinctly, however, that this was not done from unworthy feelings towards them, amongst whom he acknowledged there were men of virtue and ability; but because he considered that he should do himself and others more good, "by seeking higher and wider views than by defending what he had already offered." Nor did any partiality for his own writings induce him to desire the continuance of any opinion which could not stand the severest test of investigation. The great business of his life was, to discover truth, and exhibit it in its most winning aspect to the world. With the most fervent attachment to truth; he combined a firm reliance on its own inherent power, to secure its permanence. "I never doubted," he says, "that if any thing in these (his writings) were worthy to live, it would survive all assaults, and I was not anxious to uphold, for a moment, what was doomed, by its want of vital energy, to pass away."

His theological writings display a deep faith in the great Author of all, and breathe a spirit of the purest love to him, and to all mankind. That great fundamental doctrine of all true Religion,—the strict Unity of God—is asserted and defended by him, with his characteristic force and clearness. God's paternal character, and universal love are exhibited in the most striking light. The true dignity of Jesus Christ, the excellence of his precepts, the beauty of his example, and the adaptation of his religion to the wants of the human race, are unfolded to our view in a manner which proclaims the writer to have been a master spirit of his age. The great duty of mankind, to cherish the spirit of brotherly love, to venerate moral worth, whether it be found in the poor man's hut, or the rich man's mansion; to count as nothing the titles, the riches, the pleasures, and the pursuits of the world, when these would interfere in the slightest degree with loyalty to God, to Christ, to truth, and to virtue,—these are insisted on with an earnestness and a power which can hardly fail to impress even the least reflecting mind. His several discourses on the Evidences of Revealed Religion are explicit, energetic, grand and convincing.

His various writings on politics, morals, and literature, all bear the peculiar stamp of their author. He dealt with states as with individuals. He recognised no power in any body of men, however numerous or import-

ant, to repeal, or contravene the spirit of any part of God's law. Truth was never to be sacrificed to expediency, but was to be honoured no less in the public hall of the legislature, than in the private and domestic circle. Hence we find War opposed,—Slavery denounced,—and public measures commented on and discussed as questions of Morality and Religion. His enlarged and generous sympathies are everywhere manifested throughout his writings. He seems no less delighted in revealing the gentle graces and Christian labours of the Catholic Fenelon, than in publishing the stern virtues, and lofty character of the Unitarian Milton. His hatred of despotism seems to increase with the increasing daring of the despot. The *Essay on the Life and Character of Napoleon Buonaparte* will evince this. That performance alone, were there no other, would place its author on the pinnacle of literary fame.

Some of Dr. Channing's greatest efforts have been directed against that disastrous plague-spot, which casts its horrid gloom over the American Republic,—we mean Slavery. In him the degraded and deeply injured negro found an intrepid and eloquent advocate. We need not here echo the general lamentation, that the bulk of the American clergy have never acted in this matter as might have been expected from Christian ministers; of Dr. Channing however, it is everywhere known that he was one of those who stood forward at all times—in times when the timid and time-serving made every possible excuse for not touching the question—and brought all the powers of his highly gifted mind to bear upon the subject; exposed the sin and the shame connected with it, and asserted the long-trampled rights of the suffering and insulted Slave. In mentioning the name of Dr. Channing, that justly celebrated author, Mr. Charles Dickens, in his recently published work,* observes—"I mention the name of this distinguished and accomplished man (with whom I soon afterwards had the pleasure of becoming personally acquainted), that I may have the gratification of recording my humble tribute of admiration and respect, for his high abilities and character, and the bold philanthropy with which he has ever opposed himself to that most hideous

* *American Notes for general circulation.*

blot and foul disgrace—Slavery.” The very last published performance of Dr. Channing, was on this momentous and melancholy subject.

Dr. Channing has been styled the “father of Unitarianism” in his own country. We confess we do not like to hear that title bestowed even upon the most exalted man. It is liable to misconception. The great and distinguishing principles comprehended under that name have sprung from no human source, and Dr. Channing himself has often and eloquently proclaimed this fact. We could shed no new lustre upon his memory by conceding a title which he would himself have indignantly rejected. Let us not be misunderstood; we are sensible—deeply sensible of his unparalleled exertions on behalf of undefiled Religion. He found sublime and important truths feebly acknowledged amongst the mass of the community around him. He found them not only feebly acknowledged, but unjustifiably persecuted, and he devoted himself to their defence with an energy more than human. Although, properly speaking, we dare not concede to any man, the title referred to, yet there is a sense in which it is eminently due to Dr. Channing. Unitarian opinions were proscribed; he adopted them as his own, and consecrated himself to their service. He raised Unitarianism to a degree of importance in New England unknown before his time, and he had the satisfaction of beholding it extending and prospering through his own zeal and influence. He saw a body of men rising around him to whom the great work of restoring religion to its primitive purity and simplicity, might with safety be confided. An essayist on American literature* who wrote several years ago in the *Athenæum*, bears the following testimony concerning him and them:—

“He has lived to see the Unitarians one of the most numerous sects in New England. By far the greater proportion of the educated and wealthy are among his followers; the oldest and best endowed University is completely in their hands; and a class of men have sprung up and are settled over the numerous congregations about Boston, unparalleled in any other sect for talent and eloquence; Greenwood, Palfrey, Pierpont, (one of the best American poets) Dewey, Ware, Everett* (formerly a clergyman,—now a

* Said to be Willis, author of “Pencillings by the Way.”

+ Mr. Everett is, at the present time, the American Ambassador at the court of Great Britain.

Senator in Congress), and others are not only efficient and influential pastors of churches, but authors of no mean ability, and contributors to the various miscellanies and Reviews of the Unitarian press. They all bear about them, however, the impress of their great master. The self-possessed high-bred, polished manner—the elaborate, brilliant, and poetical sermon—the classic and musically balanced enunciation—the refined allusion—the total absence of all those technicalities which the profane call *cant*, and the perfect adaptation of tone, style, and delivery to the sensitiveness of ears polite—mark them distinctly from all other clergy. A more gentlemanlike, scholarlike, thorough-bred class of men is not to be found in the world.”

For a considerable time prior to his death, Dr. Channing was incapacitated from performing the active duties of a pastor, in consequence of ill health. He was remarkably small in stature, and of a delicate frame; although it is said, that during his college life he was a vigorous young man. It is also stated, with much probability, that he injured his constitution by too severe application in his earlier years. There was a peculiarity in his elocution and eloquence, which operated as a charm on his audience. His services in the pulpit have been noticed by several travellers who have written upon America. Captain Basil Hall, who takes no pains to conceal his prejudice against the leading opinions advocated by Dr. Channing, bears ample testimony to the extraordinary powers of the eminent divine. He notices these at considerable length, and partly acknowledges that he, in common with those around him, was captivated by them. “By the time the preacher reached this part of his discourse,” says Captain Hall, “our curiosity was much excited, and I, for my own part, felt thoroughly caught, and almost prepared to go along with him into any region he was pleased to carry me.” But by far the most graphic description of Dr. Channing’s pulpit services is given by the writer in the *Athenæum* before quoted.

“He creeps up the pulpit stairs with a feebleness almost painful—while the congregation is hushed in anxious and breathless sympathy;—sinks, exhausted, into the corner, and rises, at last, to give out the psalm, pale, and apparently unequal to the service. A dead silence follows the first sound of his voice; and they may well listen;—for never were poet’s words read with such cadences of music. A prayer follows—low, brief, reverential, and wholly free from the irrelevance and familiarity common in extempore addresses to the Deity. Another psalm follows—read, perhaps, more distinctly, and with less tremulous debility than the first—

and, as the echo of the organ dies away in the arches of the roof, he rises for his sermon. His cloak has been thrown aside, and he stands before his audience, the slightest drapery of a human frame that would serve to keep his soul upon the earth. Across his forehead streams a single lock of soft, brown hair, contrasted strongly with its transparent whiteness; his thin and hollow features are calmly and meekly intellectual in their pain-worn line; and his eye, glowing with the unnatural brightness of sickness, large, lambent, and clear, beams with inexpressible benignity. His voice, the most musical to which it has ever been our lot to listen, first heard, is calm and deliberate, and is not much varied till he has laid down the premises of his discourse. Ten minutes have elapsed, and you have forgotten the man in the interest he has awakened, by his truth-like and lucid statement of his theme. He is less a preacher to the hundreds about you, than an intelligent friend, making a communication of personal interest to yourself.—Your mind is wholly his own. At this point, the strange and peculiar cadences of his voice begin to strengthen and to change: his sentences are more varied—from the brief and impressive antithesis, to the eloquent appeal, rolling onward, with progressive pathos and energy; and his tones, which you had thought so silvery sweet, fill and gather power, and seem illimitable in compass and expression. Passive and almost motionless till now, his slight frame seems to dilate, his countenance kindles, his lips seem burning with earnestness and fire; and, when his thin arm is stretched forth, with its wasted hand, at the thrilling cries of his appeal, he seems transformed to a prophet—instinct with supernatural revelation. He goes on, and his discourse is full of surprise to the mind and to the ear. Conclusions spring suddenly, and yet, with irresistible logic, from the commonest premises; and his enunciation, to which we again recur, and which is as varied in its stops, and as curious in its capabilities, as an organ, changes from pathos to command—from calmness to impassioned fervour—from the most measured and lingering music to the most rapid and accumulating enthusiasm—with a wondrous facility, which seems the immediate and burning overflow of inspiration. He ceases—and disappears—and there is no stir in the congregation. He is the first to break his own spell;—he has given out the concluding hymn of the service before a sound is heard from the entranced and breathless multitude before him.”

The disease which carried off this great man is stated to have been typhus fever. He died at Burlington, in the state of Vermont, on Sunday, 2d October last, in the sixty-third year of his age. His remains were removed to Boston, and placed for some time in the dwelling house in which he had formerly resided, in order that the eager multitudes of friends and admirers might have an opportunity of taking the last sad look at those features, now sealed in death, on which they had so often gazed with heartfelt interest and admiration; thence they were re-

moved to the Federal-street Church, accompanied by an immense assemblage of people of all ages, grades, and opinions. The large church was densely crowded, and multitudes thronged around the outside of the building, and filled the neighbouring streets. The Rev. Mr Gannett, colleague of the illustrious dead, delivered the funeral address. The other portions of the simple, but solemn service, were performed by the Rev. Dr. Parkinan, and the Rev. Messrs. Lothrop and Young. It is generally expected that Mr. Justice Story, an old and devoted friend of Dr. Channing, will write his biography.

From the importance of his services in the cause of Religion and humanity, when living, his death will be deeply and extensively felt as an almost irreparable loss. But doth it become us to hang our heads in sorrow, and "mourn as those who have no hope?" Surely not—if we should do so, we would show ourselves deficient in that spirit which characterised the great man himself, and that Master whom he so earnestly endeavoured to serve. Let us rather rejoice with heartfelt gratitude for what we have gained by his life, than mourn for what we have lost by his death. Let us be incited to renewed effort after that elevation of character, and energy of action, which distinguished this great Apostle of pure and undefiled Religion, and resistless Advocate for the emancipation and exaltation of the human mind. Let us, who have been his cotemporaries, remember his services, and cherish his memory; and grateful generations yet to come, while they study those monuments of his genius which will ever endure, will emulate the virtues, and venerate the name, of WILLIAM ELLERY CHANNING.

C. C. C.

"PEOPLE'S EDITION" OF CHANNING.

SIR,—Your numerous readers will doubtless be gratified to hear that the total number of Subscribers to my Channing now amounts to 2800, and that the Work is actually in the Press.

I have entrusted its execution to those spirited Publishers, Messrs. Simms and M'Intyre, of Belfast, who have come forth, in the most generous manner, to aid me in the realization of my project.

The Book itself will be struck from the same Stereotype plates used by them for their beautiful 2 Vol. Edition, lately published. The size will be Demy 8vo—the types long primer; it will contain about 1120 pages, and will be supplied to Subscribers at 3s. 9d. sewed in a printed wrapper; or in cloth Boards, with gilt Title, for 8d. additional. Should I decide on prefixing a Memoir, 4d. more must be appended to the price; *i.e.* to those who take the memoir; to others the cost will be as I have stated.

The Work will, I trust, be ready some time in January; so not a week is to be lost by those who still wish to subscribe: as before, I must decline all orders for less than *ten* copies.

I am Sir, your obedient servant,

ROBERT E. B. MACLELLAN.

Bridport, 11th Nov. 1842.

INTELLIGENCE.

AMERICAN PRESBYTERIAN CHURCH.

IF it were right ever to be amused at the exhibition of folly and bigotry, we might find entertainment in the proceedings of the "Old School" General Assembly of the Presbyterian Church, at their late meeting in Philadelphia. Impartial spectators must have looked on with amazement, mingled with indignation or with pity, as they saw this collection of reverend clergy, and Christian brethren, labouring to perpetuate the narrowest prejudices and restore the dominion of theological darkness. Rev. Dr. Breckinridge, of Baltimore, made himself conspicuous as the champion of Standards and Confessions, and the letter which "killeth," but others were ready to tread closely in his steps along the paths of sound, stubborn, *old-fashioned* Presbyterianism. The session of the Assembly commenced on the 19th of May, and continued till the 4th of June. The annual sermon was preached by Dr. Breckinridge, and "was chiefly a history of the deliverances which the Church has experienced, enumerating the late separation in the Presbyterian Church as one of those deliverances for which special gratitude was due." Rev. Dr. Edgar, of Nashville, was elected Moderator. The Nestorian Bishop, Mar Yohannan, was present, and in some remarks which he made, "recognized the clergy of this Assembly as brethren in the ministry of Christ," which seems to have been considered a memorable concession by an "Episcopal dignitary." Various subjects were presented for the action of the Assembly, either by appeals or "overtures" from inferior ecclesiastical tribunals, or by reports from Committees. The delegates appointed last year to attend meetings of ecclesiastical bodies in cor-

respondence with the Assembly, made their reports. The delegate who visited the General Association of Connecticut, gave information of the intended publication of the Saybrook and Cambridge Platforms under the sanction of that Association, and expressed his delight not only that "such an excellent form of sound words" would be endorsed by the approbation of the present age, but that it would be accompanied by a report that would "exhibit so much of the *elements of Presbyterianism in the administration of Church Government in New England.*" Dr. Breckinridge was much scandalized that the delegate from the General Association of Massachusetts had attended a meeting of another body, then in session, styled the "Committee ad Interim." "The New England ecclesiastical bodies," said he, "profess not to know which body is the Presbyterian Church, and therefore they send delegates to both." (A very prudent course, one would think.) "This course he regarded as insulting! People who don't know who we are, have no business with us. If that Committee sat as a sect by themselves, it would be another matter; but *claiming to be ourselves,*" said Dr. B. "the case was altogether different." The majority of the Assembly kept their faces, and let the unfortunate delegate pass without censure. A Committee was appointed to make arrangements for the celebration, on the 1st of July, 1843, of the Second Centennial Anniversary of the *Westminster Assembly*. The annual sermon on Popery was preached by Dr. Breckinridge. Rev. Dr. Alexander was appointed for the same service next year, the subject assigned him being "The *intolerance* of the Church of Rome." The intolerance of Rome rebuked by Old School Presbyterianism! Attempts were made to bring up the subject of Slavery for discussion, but the Assembly refused to take any action upon it. A new book of hymns was submitted by a Committee, and was made the occasion of various motions for amendments, which showed how keen of sight is theological jealousy. In the well-known hymn beginning,

Life is the time to serve the Lord,
The time to insure the great reward;
And while the lamp holds out to burn,
The vilest sinner may return.

Life is the hour that God has given
To escape from hell and fly to heaven;
The day of grace, and sinners may
Secure the blessings of the day,—

the last two lines of the first verse, and the first two lines of the second verse were *stricken out*, and one verse made of the two. A Report was made on "Hasty Ordinations, and the Resignation of the ministerial office," the object of which was, "to enforce the true principles of *our standards* in regard to the calling and work of the Gospel ministry." Among other provisions, it was made the duty of all Presbyteries "to require such ministers in their bounds as are not regularly engaged in their covenanted work, *to give an account of themselves;*" it being assumed as the basis of all legislation on this subject, that "the office of a minister of the Gospel

is perpetual, and cannot be laid aside at pleasure." The Report, after recommittal and amendment in some other points, was finally accepted. Business in relation to the Princeton Theological Seminary, the Western Theological Seminary established near Pittsburg, and the Lane Seminary, occupied considerable time. The annual Reports respecting Foreign and Domestic Missions were presented by the respective Boards; the receipts for the former object the last year were 60,601 dollars, for the latter 35,909 dollars. In the course of some remarks on foreign missions Dr. Philips alluded to the impression in some of our churches, "that perhaps the heathen may, after all, be saved without hearing the Gospel. *He demonstrated the folly of this idea.*" The Board of Education had received 26,628 dollars. "The whole number of young men assisted up to this date is 1,745; *more than half of the ministers who have entered the work in our Church within the last eight or ten years have been assisted by this charity.*" The Board of Publication had issued 33 new volumes, and reprinted several others. A long Report was made towards the close of the session by the Committee on Finance, from which it appeared that the funds of the General Assembly had greatly depreciated in value, principally from their being invested in stocks of Western Banks; so that what cost 136,339 dollars is now estimated to be worth only 46,705 dollars, exhibiting a loss of almost 90,000 dollars. Resolutions of the warmest sympathy with the Church of Scotland, in her present "perilous struggle" with the civil powers, were unanimously passed. Another important case of discipline was presented for decision by the appeal of Rev. Archibald M'Queen from an act of the Presbytery of Fayetteville, suspending him from the ministry *for marrying his deceased wife's sister*. Rev. Dr. Krebs was appointed counsel for Mr. M'Queen, and made an able argument in his defence. Rev. Mr. M'Iver replied at great length. Professor Hodge and Dr. Breckinridge maintained the unlawfulness of the connexion. Other members expressed their opinions, and the vote being taken, 68 out of 93 were in favour of affirming the decision of the Presbytery, pronouncing Mr. M'Queen guilty of incest, and therefore deposing him from the ministry. After some discussion in reference to the claims of the West, Philadelphia was appointed as the place for the next meeting of the Assembly.

The *Committee ad Interim* of the "New School" General Assembly, to whom the affairs of this branch of the Presbyterian Church are entrusted in the interval between the triennial meetings of the Assembly, were in public session in Philadelphia on the 19th, 20th, and 21st of May, but the report of the business transacted contains nothing of special interest.

The "Presbyterian law-suit," which has arisen out of the schism in the Church, has been voluntarily put to rest, as we learn from the following notice in the *New York Observer*:—

"The *Committee ad Interim* of the General Assembly (New School) have instructed their counsel to withdraw this law-suit now pending, known as the case of the 'Commonwealth of Pennsylvania *versus* Green and others.' It is well known that after the division in the Assembly, the New School party brought an action

against the Old School, to recover possession of the property which remained in the hands of the latter. On the first trial of the cause before a jury, Judge Rogers presiding, the suit was decided in favour of the prosecutors or New School. A motion for a new trial was made and argued before the 'Court in bank,' and a new trial was ordered.

"On the 15th of November last, as we understand, the *Committee ad Interim*, who were clothed with powers by the Assembly to manage the business during the interval between its triennial sessions, gave the instructions above mentioned to their counsel; impelled to this step, we are told, not from any change of opinion as to the justice of their claim, but by a firm conviction that under existing circumstances it is impossible to bring the *merits of the case* fairly before the Court; and also by a desire to withdraw all cause of agitation and alienation from the bosom of the Church."

STRAND-STREET LOAN FUND.

On Monday Evening, the 14th inst. some of the members of Strand-street Congregation, who have formed a Loan Fund for their mutual benefit and assistance, held a Tea Meeting to celebrate its first Anniversary. Thirty sat down to tea; after which, Mr. A. Clokey was called to the chair, who addressed the meeting upon several interesting topics, and alluded, in a forcible manner, to the good effects which would result from the co-operation and good feeling which such a meeting as that over which he presided, would create. He also alluded to the necessity of being united, in these times of persecution, when our rights and liberties are so violently assailed. In the course of the evening, the chairman was requested to convey the warm respects and esteem of those assembled, to their respected pastors, Dr. Drummond, and the Rev. G. A. Armstrong, and to let them know how fully they appreciate that happy union of high intellectual talent, and sound religious morality, which so pre-eminently qualifies them for their holy office. Several of the company made interesting observations on subjects connected with the object of the evening's meeting. They separated at $\frac{1}{2}$ past 11 o'clock, after enjoying the evening in a cheerful, rational manner, without the aid of any stimulants; thus adding another to the countless proofs, how unnecessary the aid of exciting beverages is, to the enjoyment of social parties.

It is much to be hoped, that this meeting, although held by a few of the humbler portion of the Unitarians in this city, may be the means of stimulating their more affluent brethren to meet in a similar manner; and thereby strengthen the bonds of fellowship which should bind us all together.

Dublin.

IRISH MARRIAGE ACT.

The Members of the "*General Assembly of the Presbyterian Church in Ireland*," are strenuously exerting themselves, to bring every

influence they can command, to bear upon the Government and the Legislature, in order to procure the repeal of the recent Act of Parliament, and the substitution of a measure more agreeable to their wishes and feelings. The liberal Presbyterians seem buried in apathy on the subject, and are taking no steps whatever, public or private, so far as we can learn.

The Rev. Dr. Stewart, of Broughshane, has stated at a public meeting in Coleraine, that the Government was absolutely constrained to pass a *Bill* in the late Session, by the remonstrances of a strong body of their own supporters, who dreaded, lest their estates should pass away into other hands. Had the Presbyterians availed themselves of that occasion, to press forward their own views, there is little doubt that a Declaratory Law might then have been obtained.

ORDINATION OF THE REV. D. MAGENNIS.

The Rev. DAVID MAGENNIS having received a unanimous invitation from the Unitarian Congregation, York-street, Belfast, to become their Pastor, the Remonstrant Presbytery of Bangor proceeded to ordain him to that charge on Thursday, the 29th Sept. The services of the day were commenced by the Rev. David Whyte, Ballee, who preached from the words, "Learn of me."—Matt. xi, 29. The Rev. Alexander Orr, Ballyhemlin, explained and defended Presbyterian ordination. Mr. Magennis then gave an outline of his religious views; after which, by the laying on of the hands of the Presbytery and by prayer, he was set apart to the work of the ministry. Dr. Montgomery delivered an interesting and impressive charge to the Pastor and people.

In the evening the young minister and the clergymen who attended, were entertained at dinner in Mrs. Moreland's Victoria Temperance Hotel, York-street. J. Thompson Tennent, Esq. J.P. acted as President, and Counsellor Allen J.P. Vice-president.

The usual routine of loyal toasts being gone through, the President gave—

Our young minister, the Rev. D. Magennis,—may his settlement among us be both for his own and for our good, and for the advancement of "pure religion and undefiled," in the town and neighbourhood of Belfast.

Mr. Magennis replied in a neat and eloquent speech. Several interesting speeches were made on the occasion, and the evening is remembered with much satisfaction by all who were present.

OBITUARY.

DIED—On the 2d Sept. aged 85, Mr. GEORGE CROOKS, of Tuck-ologhlin, near Moira. In the neighbourhood where he resided, and among the acquaintances of his long life, he was universally respected for his scrupulous honesty, his upright personal conduct and his love of truth and peace. In the Remonstrant congregation of Moira, of which he was a very useful and zealous elder, his

attendance was so regular, that at the Communion after his death, his absence produced a marked and melancholy impression on all. Anxious for the welfare of the congregation, and attached from conviction, to Unitarian principles, he was liberal in his feelings to the professors of other creeds. It would be very difficult indeed, to point out any man, whose character is so free from blemishes, and distinguished by so many excellencies.

Died—On the 9th October, much and deservedly regretted, MARTHA, wife of JAMES BINGHAM Esq. of Redemon. A lady whose many virtues rendered her justly esteemed by all who had the pleasure of her acquaintance; whose life was regulated by a strict regard to religion and duty, and whose meekness, composure, and resignation under a long and trying illness,—evinced in a most impressive manner, the power of religion to impart fortitude under suffering, and perfect peace at the final hour.

TO THE READERS OF THE BIBLE CHRISTIAN.

HAVING no longer the prospect of sufficient leisure to conduct the literary department of the *Bible Christian* in a satisfactory manner, I am compelled to resign the charge of it, into the hands from which I received it. The present number is the last which will appear under my superintendence.

I beg leave to return my thanks to the Correspondents who have honoured me with the charge of laying their productions before the public. Among the number there is one gentleman, whose contributions have been most regular and valuable, and to whom, were it allowed to violate the sanctity of editorial confidence, it would be my pleasing task to return thanks by name, on behalf of the readers of the *Bible Christian*, as well as on my own.

As a highly satisfactory arrangement has been made for the future management of this periodical, I trust I may be allowed to solicit a continuance of the same kindness to my successor in office, which I have myself experienced. To him I shall hand over, unless otherwise directed, those papers which are in my hands at present.

As there never was a time when the necessity of an organ for the expression of the feelings and the defence of the rights of Irish Unitarians was more urgent, I trust that ministers and others possessing influence, will exert themselves, in their respective neighbourhoods, to promote and extend the sale of the *Bible Christian*.

J. SCOTT PORTER.

Belfast, Dec. 1st, 1842.

REPORT

OF THE

UNITARIAN SOCIETY

FOR THE

DIFFUSION OF CHRISTIAN KNOWLEDGE,

FOR THE YEAR ENDING 4TH OCTOBER, 1841.

WITH THE PROCEEDINGS OF THE ANNUAL GENERAL MEETING

HELD IN THE MEETING-HOUSE OF THE FIRST PRESBYTERIAN CONGREGATION

ON THAT DAY;

*The Rules of the Society, List of Officers and Members, Supplemental
Catalogue of Books, &c.*

BELFAST:

PRINTED BY SIMMS AND M'INTYRE.

1842.

OFFICERS, 1841-42.

Treasurer.

MICHAEL ANDREWS, Esq.

Secretary.

WILLIAM HARTLEY, Esq.

Consulting Committee.

Rev. Henry Montgomery, LL. D.
—— Charles J. M'Alester.
—— John Scott Porter,

Rev. John Porter,
—— Hugh Moore.

Committee of Management.

William Burden, M. D.
W. J. Campbell Allen,
Andrew M'Ewen
James M'Intyre,
George K. Smith,

James Marshall,
William Marshall,
W. Campbell,
Samuel Cunningham,
Lennox Drennan.

RULES OF THE SOCIETY.

I.

THE Society shall be denominated "The Unitarian Society for the Diffusion of Christian Knowledge."

II.

The object of this Society is, to maintain the sufficiency of Scripture as a perfect rule of faith; to vindicate the right of private judgment and free inquiry on religious subjects, and to promote a knowledge of the genuine doctrines of Christianity, founded on this great truth, that "there is but One God the Father."

III.

The Society shall be supported by annual subscriptions and donations. Every subscriber of *Two Shillings and Sixpence*, or upwards, yearly, shall be entitled to vote as soon as his subscription is paid. All subscriptions shall be considered as due on the first April, every year, and will be understood to be continued annually, unless notice to the contrary be given to the Secretary.

IV.

That the annual meeting of this Society shall be held in October of each year, and that in the same month a sermon shall be preached, and a collection made, in aid of the Society's funds. That, at every such annual meeting, a Committee of ten, with a Treasurer and Secre-

tary, all laymen, shall be chosen by ballot, to conduct the general affairs of the Society; and that a Consulting Committee of five clergymen shall be chosen also by ballot, whose duty shall be to consider every work proposed to be placed in, or published at, the Depository, and without whose sanction no work shall be introduced. But, should the Consulting Committee not report upon such works within fourteen days after the names of the same shall have been forwarded by the Secretary, the Managing Committee shall have power to decide upon them without further reference.

V.

The Committee shall procure religious works, provide a Depository, and use such other means as they may deem best calculated to promote the objects of the Society.

VI.

A Catalogue shall be published annually, in which the prices to subscribers and non-subscribers shall be marked.

VII.

Each subscriber shall be entitled to receive an annual allotment of books or tracts to half the amount of his subscription.

VIII.

The Committee shall meet on the last Sunday in every month, or more frequently if necessary,—three to be a quorum.

IX.

No rule to be made or repealed but at a General Meeting of the Society. Ten days' notice of the intended alteration must be left with the Secretary, and, in all cases, the majority present shall decide.

PROCEEDINGS

AT

THE ANNUAL MEETING,

1841.

ON Monday evening, the 4th October, 1841, the Society held its Annual General Meeting in the Meeting-House of the First Presbyterian Congregation, Belfast. ALEXANDER BRENNAN, Esq. in the Chair.*

The Rev. J. SCOTT PORTER then opened the Meeting with Prayer.

The Secretary, Mr. WILLIAM HARTLEY, read the Report of the Committee.

The Treasurer, MICHAEL ANDREWS, Esq. read an abstract of the Cash Account for the past year.

The following Resolutions were then brought before the Meeting and passed:—

Moved by W. J. C. ALLEN, Esq. seconded by ANDREW MARSHALL, Esq. *M. D. and Resolved—*

1. That the Report just read be received, and that it be printed and circulated, together with the Rules of this Society, the Statement of Accounts, the Proceedings of the present Meeting, the List of the Society's Officers, and a Catalogue of the works on sale at the Depository.

Moved by the Rev. J. SCOTT PORTER, seconded by ROBERT PATTERSON, Esq. *and Resolved—*

2. That the thanks of this Meeting be given to the Rev. CHARLES WICKSTEED for the enlightened, interesting, and appropriate Sermons which he delivered yesterday.

Moved by the Rev. JAMES CARLEY, seconded by the Rev. Doctor MONTGOMERY, *and Resolved—*

3. That whilst we regard with painful feelings, the ungenerous opposition and unmerited obloquy which have been recently renewed against our religious tenets, we nevertheless cherish a firm and enduring confidence that Divine Grace watches over those glorious principles which the Son of God promulgated to the world, and will secure the ultimate and decided triumph of Divine Truth. Having this confidence, we hereby pledge ourselves, that

* A Report of the Speeches may be found in the *Bible Christian* for Nov. 1841.

we shall continue to stand fast in one spirit, earnestly contending for "the faith once delivered to the saints," in opposition to "the commandments of men," enforced by the Creeds and sustained by the unscriptural and arbitrary authority of Churches.

Moved by the Rev. C. J. M'ALESTER, seconded by ROBERT ANDREWS, Esq. *and Resolved—*

4. That whilst we cherish sentiments of good will towards our Fellow-Christians of every denomination, and trust that, under the divine blessing, they may, with ourselves, be brought to see "the salvation of the Lord," we deeply deplore those exclusive and denunciatory views, so prevalent amongst almost all sects, and emanating from the Creeds, Tests, and Formulas of Churches; and, consequently, we continue to repudiate, as the main cause of all those evils, the assumption of human authority in the concerns of religion, as inconsistent with our allegiance to the great King and Head of the Church, and subversive of the rights and liberties of a Christian People.

Moved by the Rev. JOHN PORTER, seconded by JAMES M'ADAM, Esq. *and Resolved—*

5. That we most respectfully, yet most earnestly, entreat the countenance and co-operation of the Unitarian Ministers and Congregations of Ulster, either by joining this Society, or forming local Associations for the furtherance of our objects, or by the collection of subscriptions and the circulation of Religious publications; and that a copy of this resolution be sent to each Minister.

Moved by the Rev. J. SCOTT PORTER, seconded by the Rev. JOHN PORTER, *and Resolved—*

6. That we rejoice to have present with us upon this occasion, the able and highly-gifted Secretary of the Irish Unitarian Christian Society, founded in Dublin: that we seize upon this opportunity to convey to our brethren in the South of Ireland our sense of the value of their labours and their importance to our cause; and that our Committee, for the ensuing year, be instructed to communicate to the Committee of the Irish Unitarian Christian Society our desire for an interchange of Tracts and other Publications, and our willingness to assist in any plan for combined operation in support of our common principles.

Counsellor ANDREWS returned thanks; and took occasion to recommend, as had been formerly suggested by his friend, the Attorney General at the Cape of Good Hope, the propriety of appointing a lay Missionary for promoting the distribution of tracts.

Moved by GEORGE C. HYNDMAN, Esq. seconded by GEORGE K. SMITH, Esq. *and Resolved—*

7. That we are deeply sensible of the value and importance of Sunday Schools, especially as a means of religious instruction; and that, in connection with this most interesting subject, we view

with peculiar pleasure the operations of the Northern Sunday-School Association, which has contributed so much to the establishment and welfare of the Sunday Schools in connexion with the Unitarian Body.

Moved by the Rev. FLETCHER BLAKELY, seconded by JOHN ANDREWS, Esq. *and Resolved—*

8. That we are happy to renew the expression of our fraternal feelings towards our American Unitarian Brethren; to assure them of our cordial sympathy; to testify our admiration of the numerous, learned, able, and excellent works in vindication and support of Civil and Religious Liberty, which have emanated from the distinguished advocates of the simple doctrines of Unitarianism in that Country.

Moved by JOHN H. HOUSTON, Esq. seconded by ALEXANDER BLACK, Esq. *and Resolved—*

9. That at this, our first meeting since the removal from this earthly scene, of our venerated friend, and one of the founders of this Society—the Rev. Doctor BRUCE—we feel ourselves called on to record the sentiments of respect, gratitude, and affection, which were inspired by his pure and elevated character, his active benevolence, his consistent and persevering support of the cause of Civil and Religious Liberty, the learning, ability, and charity, with which he advocated his principles as a Christian Unitarian, and the blameless life by which he adorned his religious profession: and while we would submissively bow to the award of Divine Providence, by which he has been taken from among us, we deeply feel the necessity for increased zeal and activity which is imposed upon us by the loss of one whose talents and character commanded the respect of every Christian Denomination.

Moved by MICHAEL ANDREWS, Esq. seconded by GEORGE K. SMITH, Esq. *and Resolved—*

10. That the thanks of this Society are justly due to Mr. WM. HARTLEY for the zealous and systematic discharge of his onerous duties as Secretary for the two past years, and that he be requested to continue his services.

Resolved that the following gentlemen be appointed a Committee for conducting the business of the Society for the ensuing year.

(For names of Committee, &c. see page 2.)

Mr. ALEXANDER BRENNAN having left the Chair, and Mr. ALEXANDER BLACK being called thereto, *Resolved—*

That the Thanks of the meeting are due to Mr. BRENNAN for his proper conduct in the Chair.

REPORT.

THE executive Committee of the Unitarian Society for the Diffusion of Christian Knowledge will commence, as usual, to detail the proceedings of the Society for the past year, and conclude by bringing before the members some of those particulars in which the proceedings of this year have differed from those of the preceding. The Society has now been going on for ten years, silently and unobtrusively, in its good work; not forcing its tracts impertinently upon any one, but keeping its Depository well stored, at all times, for any who may wish to receive them.

Your Committee, in order to increase the sale of *The Bible Christian*, prepared a circular, stating its claims and merits as a cheap and well edited Unitarian periodical.—One thousand copies of the circular were addressed, by the Secretary, to the Ministers and most leading members of the various Unitarian Congregations in England and Scotland; and, by this means, the sale of *The Bible Christian* has been considerably increased—twice the former quantity being now sent to London, every month. In addition to the usual branches of outlay for the ordinary business of the Society, the Committee have, this year, thought it right to incur a considerable expenditure in the publication of a report of proceedings at a public meeting of the friends to religious liberty, which was held in the month of May last. This meeting was convened for the purpose of refuting certain most unfounded statements which had been made respecting the doctrines, character, and conduct of Unitarians, in reference to the attempt to exclude the Rev. Dr. Montgomery and the Rev. J. Scott Porter from the Faculty of the Royal Belfast Academical Institution, on the ground of their religious opinions, as Unitarians. The statements made by the different speakers, at the meeting referred to, especially those contained in the admirable speech of the Rev.

Dr. Montgomery, seemed to your Committee of so important a character, that it was most desirable to preserve them, in a more correct and permanent form than the columns of a newspaper.

In the course of the controversy arising out of the business just adverted to, Dr. Montgomery felt it necessary to reprint, in the newspapers, a document which he had inserted in *The Bible Christian*, eleven years ago, entitled, *The Creed of an Arian*; and, many members of the Society having expressed a wish to possess copies of it for distribution, your Committee printed an edition of 3,000 copies, of which the greater part has already been sold. This tract has been found useful in several quarters; and, perhaps, a reply which was published in *The Commercial Chronicle* has not been less serviceable to our cause.

During the past year, books were granted for distribution, to the following amount:—

Rev. J. Scott Porter	...	...	...	£4	0	0
Rev. John Porter	...	...	...	2	0	0
Rev. W. J. Blakely	...	...	...	1	0	0
Rev. — Cropper, Aberdeen	...	...	...	0	6	3
Rev. C. J. M'Alester	...	...	...	0	10	10½
Rev. James Lunn, Carlingford	...	...	...	1	0	0
				£8 17 1½		

The tracts granted to the Rev. J. Scott Porter, to the amount of four pounds, were distributed, last Winter, at the door of the Meeting-house of the First Congregation, whilst his twelve lectures on Christian Unitarianism were being delivered. The tracts were eagerly sought for, and accepted of, by many who attended the lectures, and, probably, never heard the subject discussed before.

Your Committee would anxiously hope, that, when the minds of the hearers were warm with the subject, this timely distribution may have strengthened the good impressions which must have been imparted by Mr. Porter's admirable lectures, and contributed to give a more correct view of that faith which the sectarian zeal of many good men, of other denominations, has caused them to misrepresent.

The Committee hope that the usual liberality of the

members of their body, if continued, will enable the Society, in the course of the ensuing year, to make reprints of some excellent American and other tracts; and this they would most earnestly recommend their successors to keep in view, and carry into effect, as soon as the state of their funds will permit them. The important and great advantages which are and may be derived from the circulation of cheap tracts, containing plain and popular expositions of our distinctive opinions, must be obvious to every one.—There are, it is true, several admirable vindications of the Unitarian faith; but, being of such a nature as seems to imply and require in the reader an acquaintance with the general history and argument of the controversy, they are not adapted to the humble and unlearned reader. These large works will be found well worthy the attention of those of our brethren who have the inestimable advantage of a good and solid education; to such persons, they will prove a rich fund of copious and incontrovertible argument. Let us, however, make it our chief object to distribute such simple and good books as will comfort the hearts and strengthen the faith of the poor: which, deriving their arguments for Unitarian Christianity from the Bible (our only creed), shall shew its harmony with that blessed Book, by evidence so plain, that every one may comprehend it, so forcible that none can evade it, and so devout and fervent that prejudice may be disarmed, and the favour even of our opponents be conciliated.

Your Committee regard, with unmingled feelings of pleasure and gratification, the increase of Sunday Schools among ourselves and our brethren of other denominations; for, however important the distribution of religious works may be, the utility of living teachers, to minister to the spiritual wants of the poor, is still greater. How many poor fellow-creatures are there in our own town, whose knowledge of the saving doctrines of the Gospel, if they have any, is very vague! and, great as the number is of those who have not heard them, the number who have not felt them is still greater. With all this before our eyes, shall we be inactive in the dissemination of those precious truths? Let us zealously endeavour to be active in doing good; and, when all the dissensions and differences which have divided us shall subside, we shall not rejoice

as in the triumph of a novel doctrine, but in the triumph of the simple and consolatory maxims of primitive Christianity, and in the re-establishment of the faith of the Evangelists and Apostles.

Your Committee, with a view to the promotion of Sunday-School instruction, have reprinted "The Child's Book of Hymns," in an enlarged form. It now contains twice the number of hymns, and the price has only been altered from 1*d.* to 1½*d.*

Your Committee have to report, that the congregation of Moneyrea have given part of a collection made by them, which is the only aid they have as yet received from the country congregations; the other portion of the collection raised being allotted on behalf of the Mendicity Association of that district, which has been in operation for seventeen years, and which has been supported, almost exclusively, by subscriptions and collections from the Moneyrea congregation.

The Committee feel assured, that every member of this Society, and of the Unitarian body throughout the Province, will join with them in the feelings of regret with which they report the death, during the past year, of the Rev. Dr. Bruce, one of the founders of this Society, and a member of its first Committee; whose interest in its prosperity was uninterrupted; and whose character and writings have effectually promoted the cause which it was established to uphold. Throughout a long life, he was distinguished for the possession of those qualities which command the esteem and admiration of mankind; the friend of benevolence, of piety, and truth, and the strenuous supporter of civil and religious liberty. In his death, that sacred cause has lost one of its most consistent supporters, and the event ought to call forth the increased and strenuous exertions of those who remain behind.

TREASURER'S ACCOUNT.

Dr.

1841.

£ s. d.

1841.

£ s. d.

Balance from last year
Received Annual Subscriptions:

52 9 3

7 15 10

Per District No. 1.....
Do. Collections at Sermons, in 1840, by Rev.

20 7 6

38 0 10

Charles Wicksteed, of Leeds, less,
Expenses attending same

34 4 8

34 14 8

Do. For Sales of Books at Depository during
the Year

32 18 9

47 3 4

Do. Collection from Moneyrea Congregation,
per Rev. Fletcher Blakely

3 10 0

10 0 5

£143 10 2

£143 10 2

Balance on hands this date

5 15 1

Audited and found correct,

JAMES M'INTYRE,
WILLIAM MARSHALL, } AUDITORS.

Belfast, 4th October, 1841.

MICHAEL ANDREWS, TREASURER.

N. B.—The Stock of Books on hands amounts to £146 19 9½

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Andrews, Mr Michael	1	1	0
Andrews, Mr Michael J.	0	5	0
Andrews, Mr Joseph	0	5	0
Andrews, Miss	0	5	0
Arthur, Mr Alexander	0	5	0
BATT, Mrs, <i>Purdysburn</i>	1	0	0
Blakely, Rev. W. J.	0	5	0
Boomer, Mr James (<i>two years</i>)	1	0	0
Boyce, Mr W. H.	0	2	6
Boyd, Mr Robert	0	10	0
Brennan, Mr Alexander	0	5	0
Bristow, Mr Joseph	0	5	0
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Bruce, Rev. William	0	10	0
Bruce, Mr Samuel	0	10	6
Burden, Doctor	0	5	0
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Campbell, Mr James, <i>York-street</i>	0	10	0
Campbell, Messrs W. & J.	0	5	0
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Clarke, Mr Ledlie	0	5	0
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Coleman, Mr James	0	2	6
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Cunningham, Mr John.	1	0	0
Curell, Mr John	0	10	0
Curell, Mr John, jun.	0	5	0
Curell, Mr Daniel	0	10	6
DIGBY, Mrs	0	3	0
Dobbin, Mr Clotworthy	0	5	0
Dobbin, Mr Clotworthy, jun.	0	2	6
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1842.

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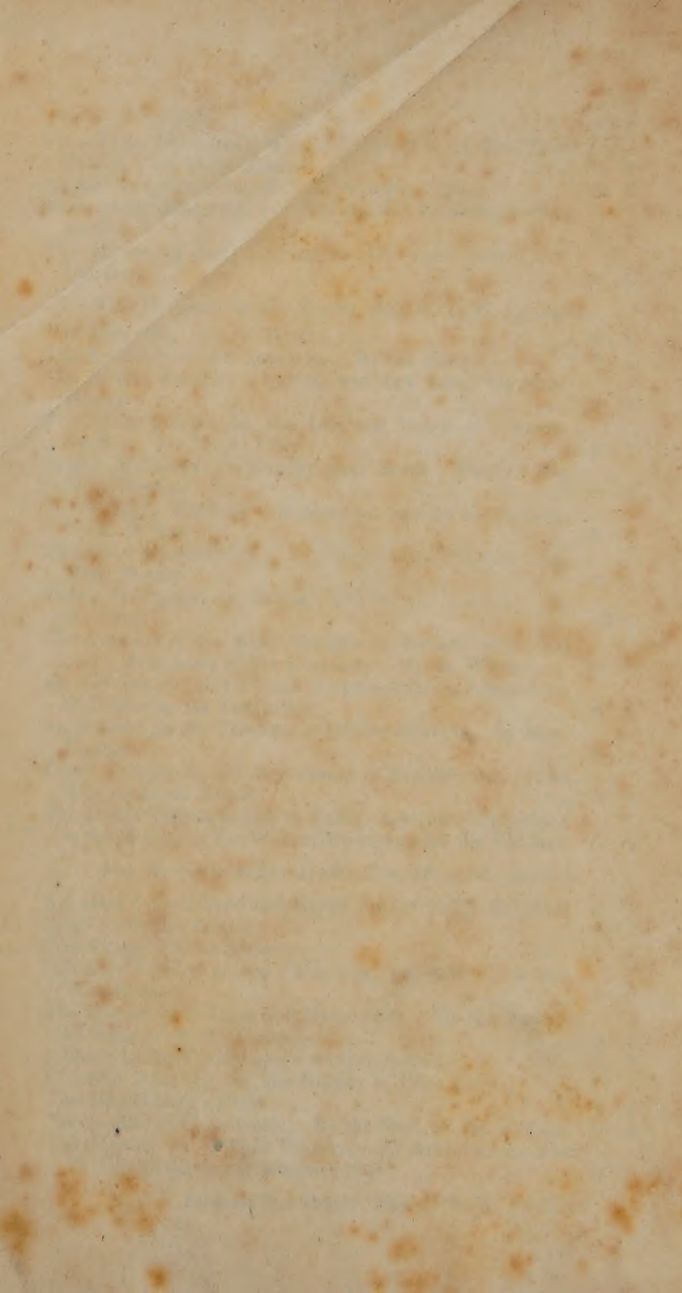
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